The Universalist Leader

Boston and Chicago

January 19, 1924

A PROGRAM

IN carrying out the instructions and the spirit of the recent General Convention of our Church, at Providence, for the application of Universalist principles to the life of our day, we adopt the following program:

1. The widespread presentation of the Universalist faith and the enlistment of workers in a Christ Crusade to promote peace, outlaw war, exalt respect for law and secure throughout the world a nobler brotherhood.
2. The meeting of our financial obligations to the new National Memorial Church in Washington, D. C., and the rehabilitation and extension of our work in Japan.
3. The establishment of a Ministerial Pension Fund.
4. The cultivation of more systematic and increased giving on the part of our people for our educational and missionary enterprises.
5. The closer co-operation of our Church in Social Welfare Activities.

The execution of these plans shall be under the direction of President J. Murray Atwood, General Superintendent John S. Lowe, and General Secretary Roger F. Etz.

Action taken by the Board of Trustees of the General Convention, Jan. 8, 1924.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Office Staff

F. I. Adams

D. Hall.

L. W. MacDonald.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own.
—*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

ENDOWED SUBSCRIPTIONS

Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

DISTRIBUTION OF LITERATURE

Universalists are urged to take advantage of the new Universalist literature now appearing.

Printers' types were Luther's missionaries. We can secure scholars and writers. We can finance the production through contributions which never fail us when we make an appeal, but the one thing we need continually is volunteers to enlist for the distribution. Pastors, laymen, young people who want to work for the Universalist Church, can read the pamphlets and get them read by others.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60th ST., CHICAGO

The House was organized in 1862 and incorporated in 1872, and holds all its property for the benefit of the Universalist Church. It is managed by a Board of thirty Trustees, who hold office until their resignation, or removal from the state from which they were elected. Vacancies may be filled by the State Convention which the Trustees represented; such State Convention failing to fill said vacancies within one year, the Trustees shall do so at their next annual meeting thereafter.

Under a plan of reorganization which went into effect in May, 1922, there is a Board of Trustees consisting of thirty members, as follows: Massachusetts, twelve; Maine and Rhode Island, three each; New Hampshire, New York, Vermont, Connecticut, Illinois and Ohio, one each; elected by the Board of Trustees of the General Convention, six.

Directors: President, Prof. Arthur W. Peirce, Dean Academy, Franklin, Mass.; Treasurer, Mr. Arthur E. Mason, 77 Franklin St., Boston, Mass.; A. Ingham Bicknell, Esq., 6 Beacon St., Boston, Mass.; Mr. Charles F. Coolidge, Riverside Press, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., 321 Pleasant St., Arlington, Mass.; Rev. John Smith Lowe, D. D., 176 Newbury St., Boston, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Cornelius A. Parker, Esq., 1026 Tremont Bldg., Boston, Mass.; Mr. R. L. Richmond, 26 1-2 Merchants Row, Rutland, Vermont.

Trustees: Mr. Ralph W. E. Hunt, 21 and 23 Forest Ave., Portland, Me.; Rev. W. E. Kelley, 123 Pine St., Lewiston, Me.; Rev. Clarence L. Eaton, Yarmouth, Me.; Rev. Asa M. Bradley, Kingston, N. H.; Mr. R. L. Richmond, Rutland, Vt.; Rev. George F. Fortier, Morrisville, Vt.; A. Ingham Bicknell, Esq., Boston, Mass.; Mr. Charles F. Coolidge, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., Arlington, Mass.; Mr. Carl A. Hempel, 211 Security Bldg., Lynn, Mass.; Rev. George E. Leighton, D. D., 55 Curtis St., West Somerville, Mass.; Rev. John Smith Lowe, D. D., Boston, Mass.; Mr. Arthur E. Mason, Boston, Mass.; Mr. Charles C. Nichols, 43 Corey St., Everett, Mass.; Cornelius A. Parker, Esq., Boston, Mass.; Prof. Arthur W. Peirce, Franklin, Mass.; Mr. Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.; Rev. Stanley G. Spear, 5 Stanmore Place, Roxbury, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Rev. Vincent E. Tomlinson, S. T. D., 38 Sever St., Worcester, Mass.; Mr. James D. Carpenter, 35 Union St., Woonsocket, R. I.; Mr. Leslie F. Mowry, 126 Mitchell St., Providence, R. I.; Rev. Julian S. Cutler, 6 Brook St., Pawtucket, R. I.; Mr. Frank S. Cary, 660 Prospect Ave., Hartford, Conn.; Rev. F. W. Betts, D. D., 125 Midland Ave., Syracuse, N. Y.; Mr. Arthur Nash, The A. Nash Co., Cincinnati, Ohio; Dr. Joseph L. Tilden, Galesburg, Ill.; Rev. James W. Vallentyne, 124 Kenilworth Ave., Oak Park, Ill.; Hon. Roger S. Galer, Mt. Pleasant, Iowa.

Elected by the Trustees of the General Convention: Hon. Roger S. Galer, Rev. Frank Oliver Hall, D. D., Rev. John Smith Lowe, D. D., Dr. Joseph L. Tilden, Rev. Vincent E. Tomlinson, S. T. D.

Clerk of the Corporation: Mr. Charles F. Coolidge, Cambridge, Mass.

The net assets of the House are about $300,000, consisting of periodicals, books, plates, etc. It publishes and owns the titles and copyrights of one hundred and fifty volumes and five periodicals, viz.: *The Universalist Leader, The Sunday School Helper, The Myrtle, Onward* and *The Ambassador*. It is located at 176 Newbury Street, Boston, Mass., with a Western office at 6010 Dorchester Ave., Chicago, Illinois.

BOOK ROOM

Alvar W. Polk, Manager

The Universalist Publishing House will furnish promptly any book published anywhere. Give our own Book Room the benefit of your patronage. All profits go to denominational purposes.

DENOMINATIONAL DIRECTORY

The General Convention

President—Rev. J. M. Atwood, D. D., Canton, N. Y.

Chairman of Executive Committee—Rev. J. M. Atwood.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Ingham Bicknell, 6 Beacon St., Boston.

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 321 Pleasant St., Arlington, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.

Secretary—Rev. Roger F. Etz., 176 Newbury St., Boston.

Universalist Comrades

President—Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.

Secretary—Alvar W. Polk, 176 Newbury St., Boston.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., 1752 E. Higashinakano, Tokyo-Fu, Tokyo, Japan.

Young People's Christian Union

President—Ellsworth C. Reamon, Minneapolis, Minn.

Director of Young People's Work—Rev. Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D., 176 Newbury St., Boston.

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.

Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—

Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)

Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 3

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above princip es be professed

Editorial

THE BOK PEACE PLAN

THE Bok Peace Plan which won the first prize of $100,000 appears in this issue of the *Universalist Leader*.

We ask our subscribers all to study this plan with care and then vote on it, using the ballot in the *Leader*. We will be glad to forward ballots sent to this office, but suggest that it is quicker and simpler to mail them direct. Ballots and copies of the plan in unlimited numbers can be secured by writing to the committee.

We do not hesitate to say that we shall vote for the plan and to urge everybody else to do the same.

This does not mean that we take our stand on any one way to secure world peace to the exclusion of any other way. Whether it comes from Republican sources or Democratic sources, whether it is called a League of Nations or an Association of Nations, whether it be a World Court as it exists or with the reservations stated in the protocol, we have been for the thing which has marked a step in the direction of World Peace even if it has been only a short step.

All we oppose is the political maneuvering which seeks to get party advantage out of a great question which ought to be studied on a plane far above party conflict.

The Republicans are in power now and we are willing that they should have all the credit due them because of work for world peace. In the minds of thoughtful people, the Washington Conference on the Limitation of Armaments gives the Republican Party far more prestige than any other single act of the past three years.

The Democrats may be in power next time. We ar willing they should get any credit possible out of what they may do for peace.

But the jockeying on both sides for party advantage, the hair-splitting, the unfairness, even when dealing with matters affecting the very existence of civilization—these are things we shall fight without mercy, whether Republican or Democratic.

Here is the Bok Plan, drawn with a skill and breadth of view which meet every honest objection wh ch has been raised against working with the League of Nations.

It suggests that we go to the League without any commitment whatever, absolutely free and sovereign as to what we shall do or not do. Under it we would not submit to the League any American question, we would decide what is an American question, we would accept no obligation to use force under Article X or any other article, and we would accept no obligation under the Treaty of Versailles.

We would prefer to see our great government go without all the quibbling and reserving thought necessary to get united American support.

But as it is necessary, we are for that also.

There can be no world peace or safety or progress without our country being willing to advise, to help, and to take its share of the hardship of the world.

There can be no religion or education or science or literature or life worth having without world peace.

Therefore as a journal of relig on we ask people who believe in religion to try to free themselves from prejudice and study this question on its mer ts.

Certainly a plan which is put forth with the backing of men like Elihu Root, John W. Davis, Judge Learned Hand, General Harbord, Governor Miller and Colonel House, as well as distinguished women, is not to be dismissed scoffingly or flippantly or angrily if we are fair men and women.

* *

TAGORE ON INDIA

STUDENTS of affairs in India have been reading with interest recent interviews given out by Rabindranath Tagore. He believes that the regeneration of rural life is more important than political reform. He does not believe in wrecking the legislative councils by non-participation, but says that the reforms of the British Government should be given a trial. He holds that the religious divisions between Moslems and Hindus are so great that the time has not come for Great Britain to withdraw. It is British authority which keeps these widely separated religions from flying at one another's throats.

"I went to Malabar," he said, "immediately after the Moplah rebellion. There I saw with my own eyes how 4,000,000 Hindus had become mortally afraid of only 1,000,000 Mohammedans! The Hindus were living at the mercy of the Mohammedans.

What has been possible under the British Government would remain possible should that Government be removed."

With all of our love of liberty, our belief in self-determination, our desire to see India rule herself, we must not shut our eyes to facts.

India is not a homogeneous country. It is a vast continent with many differing races and religions. Revolution silent or otherwise is not the solution at this time. The path of evolution is the true one.

* *

"THE SCUM OF THE EARTH"

WE lift this phrase from a recent address by the distinguished Harvard astronomer, Professor Shapley. It does not refer to "the scum of the earth" of which some persons think when they speak of immigrants to our shores. It refers rather to organic life upon our earth, both plant and animal and human life. It appears from the astronomical point of view that that's just what life is in its material nature.

All life is supposed to have its importance much decreased in view of the vastness of the universe, of which the earth is like a speck floating in the air; of its duration in relation to the earth and its organic scum, which are both very recent comers; of the casualness of its origin, which resulted from a phase of chemical development, and found a foothold on a planet that is simply the debris which came when a star bumped into our sun and knocked some pieces off; and also of its own precariousness, which has continued because no other star has collided with the sun or with the earth—but its future is doomed, for it will one day evaporate and the terrestrial experiment will be over, and there will be nobody left to pass judgment upon its meaning or worth. It appears that life is a very fortuitous, casual, incidental and trivial thing.

This, however, is an outside view of life. It is a consideration of its material aspect. There is another view, more interior, intimate, and profound, which the common man, as well as the theologian and philosopher, takes. This scum of life is an amazing thing, especially in its higher development. The scientist himself is a good example of what this scum can become on its coldly intellectual side. In him this scum of the earth has awakened to consciousness, developed marvelous powers, and has risen to ask all these questions and to acquire all this knowledge about itself, the earth, the sun, the universe, and to tell us all about them, and it enables him to conjure with figures about the extent and duration of the universe in such easy fashion that one wonders why the German Government has not called him to manage its financial system! When this organic scum of the earth becomes a Harvard professor it has traveled far and risen high, and there was no casualness in its ascent, but deliberate and arduous endeavor.

Not only does this scum of the earth study the stars, though it itself is not studied by them, but it studies itself and others and thus gets clearer insight into its interior, its spiritual nature. This world of consciousness is far more amazing than flaming stars; there is another light than that of the combustion of gases, another heat than that of fire, another orbit than that of sun, moon or planet. There is a light that never was on land or sea, a warmth of love that brings all things beautiful in us to life, an orbit of thought which we follow when we think the thoughts of God after Him.

The most wonderful thing about this scum of the earth is that it can study the stars and discover that "the heavens declare the glory of God and the firmament showeth his handiwork." The deeper it goes into its own conscious life, and the more it enters into the life of love with others, and the more it raises the ultimate questions about itself and the world, the more it finds itself walking up the aisle of the temple of the universe and kneeling before the altar, where it places the sacrifice of wonder, thanksgiving, and praise to the Divine Spirit in all, through all, and over all, and in the throng with which it goes it finds the greatest as well as the obscurest souls of the race, the prophets, poets, thinkers, the founders of religion and their humble disciples. From the astrophysical point of view, man may appear to be only the organic scum of the earth; from the spiritual point of view, man is the child of God and forever safe in His care and keeping.

If there has been such an evolution of the stars, and of the chemical elements, so that life has emerged, and this scum has come to be what it is, it would appear that after all there has not been quite so much casualness and triviality about life, but rather the disclosure of a divine mind and the realization of His purpose.

D. E.

* *

HANGING THE DYING

THREE black handers, members of a so-called "death syndicate," were hanged at Moundsville, W. Va., Jan. 5, in the presence of forty-four officials and newspaper men and one woman, sister of the Governor and the first woman to witness a hanging in West Virginia.

One of the men, Connizzaro, tried to end his life a short time before the execution by ramming his head against the bars of the death cell. He succeeded in fracturing his skull, was unconscious, and would have died in a few hours. The dying man was placed in a straitjacket, carried to the scaffold, strapped in position and hanged with the others.

Dying men have been hanged by mobs, but not often has the law taken those on whom death had set his hand.

There is something especially shocking about this execution. It throws a lurid light on the vindictive nature of capital punishment. It puts the state in the attitude of a monster thirsting for blood, or a demented man gloating over violent death.

It is far removed from any theory of protection of the community, warning to others or upholding the majesty of law and order.

It will render a service as it fixes attention once more on the futility and unreason of capital punishment.

The shocking growth of homicide in this country at a time when electrocutions and hangings are in full

force demonstrates the failure of capital punishment as a deterrent.

There is no deterrent but in a better understanding of the sacredness of human life.

Whatever breaks down faith in life and respect for life, increases murder.

After war, when we kill legally, we enter a phase where we more easily kill illegally.

The spectacle of the State itself daring to lay hand on man and rush him violently into the presence of his Maker does help weaken our sense of the sacredness of this gift of God.

Especially as we realize how abnormal many of these men are, how little chance they have had from birth, how truly they are patients, do we see the laziness and wickedness of just killing them.

No, there is a harder path before us when we get wise enough and good enough to walk it. It is to take all of modern science, all of the new psychology and all of the old Christian spirit of service, and make these wrecks of humanity over again. It is to remove the causes which have made some of them murderers for which all of us are responsible.

* *

THE SABBATH SCHOOL UNION

SUNDAY SCHOOL teachers of Boston and vicinity are meeting Tuesday evenings at Universalist Headquarters to fit themselves for their work. The Sabbath School Union, some seventy years old, promotes these meetings and arranges the lectures.

With an endowment large enough to give stability, small enough to make necessary the raising of funds to carry on its work, with venerable traditions and young vigorous leaders, this organization is doing effective work.

Professor Skinner of Tufts just now is teaching Psychology and Professor Cadbury of Harvard "The Public Ministry of Jesus." Both are virile men, clear thinkers, able teachers.

Mr. Skinner pointed out recently, for example, the critical periods in the lives of growing boys and girls—physical adolescence around twelve, emotional adolescence at sixteen, and intellectual adolescence from nineteen to twenty-one, and asked how effectively religious education is adapted to meet these crises.

The Orthodox, he said, have conversion to offer to the boy and girl of sixteen with affections reaching out in every direction and idealism at flood tide. What have liberals to offer?

It is something of a sacrifice to come into Headquarters on a winter night from Melrose, from Newton, from Waltham and other remote points, but apparently these teachers find that it is a stimulating and inspiring privilege.

* *

THE REAL SKEPTICS

AS Dr. LeGrand Powers of Washington recently pointed out, the modernists in religion are the real fundamentalists and the so-called fundamentalists are the great skeptics and infidels of our age.

"They are skeptical," said Dr. Powers, "of the nature of man, which is a worse skepticism than that concerning the existence of God."

To them man is "wrecked," "ruined," "lost," "totally unable to help himself."

To us man is a child of God, stumbling but climbing, with the dust and mire of a lower past clinging to his clothing, but with his face toward the light.

To distrust the essential divinity of man, his birthright as a child of God, his infinite capacity for growth, is what hinders the progress of mankind.

The same philosophy of pessimism underlies the teaching of the so-called fundamentalists about the second coming of Christ. This, too, is a doctrine of despair.

The universe as it is to-day, they think, is utterly hopeless. There is no way out but for Christ to come again. All the efforts of leaders and reformers are futile. We might as well close up shop except as we can save a few souls from the wreck.

Such deep underlying skepticism of the nature of man and the reasonableness of the universe, so characteristic of the preaching of the so-called fundamentalists, is what we are set to oppose and destroy.

What an incalculable gain it would be if Mr. Bryan, Rev. J. Frank Norris, Dr. Massee and others like them, full of zeal and devotion, could be converted, freed from their deadly skepticism, brought to Christ, taught that we are laborers with God, in a glorious creation still going on!

* *

A CHANGED EMPHASIS

REFERRING to methods used in the Texas Mission field *Onward* says editorially:

> We protested the teaching of the Universalism of a hundred years ago. He (Rev. A. M. Shelton) does the same. He insists that the emphasis should be changed from preaching against hell to preaching in favor of a liberal and scientific interpretation of the Bible, that this is the line along which most interest will be aroused and also the line where intelligent guidance is most needed.
>
> The attitude of the Church toward the Bible is a central problem everywhere to-day. Literal acceptance of the Bible means opposition to the revelations of science and prohibition of freedom of thought and speech. The critical approach to the Bible cuts away all authority except truth, leaving us with all the beauty and helpfulness of its teaching in religion without hampering us with its outgrown science. Biblical criticism is helping to give us the real Jesus, whom we can love and follow. By freeing us from theological disputes it is enabling us to turn our attention to the needs of our fellow men. Where the preaching against hell was negative, the preaching of the scientific approach to the Bible is at its best positive and constructive.

These are brave words and true ones. They show us that the leadership of the young people is becoming an accomplished fact. They are not afraid to try the new. They launch out into the deep. We believe that they will fill their nets.

The Bible is now up for discussion. Thousands are interested. An opportunity to teach the truth of its origin, history and worth is before us. One way is to circulate "A Thrilling Bible Experiment," by Frank Oliver Hall, published in the *Leader* recently and republished in pamphlet form. How many copies can you use? It will be sent free. We want to spread the truth. Will you help?

Cruising Around These United States

X A Sunday in the Synagogue

John van Schaick, Jr.

THE title is a bit misleading. The Synagogue was Carnegie Hall, 57th St. and 7th Ave., New York City, and I went because Rabbi Stephen S. Wise was to speak on "Is the Bible True or False? or, Fundamentalist or Modernist from a Jewish Point of View."

The Bible is the most interesting topic in religion just now. It is "news" also to the general public. The Goodspeed New Testament is being published as a serial in a Chicago paper. The question of the infallibility of the Bible underlies all the debate between the modernists and so-called fundamentalists in the Orthodox Church. With interest in Bible criticism deeper than it has been before in the lifetime of the present generation, it seemed to me my duty as an editor to give up hearing Dr. Newton for once at our own church and to hear what the Rabbi had to say.

I had heard Rabbi Wise several times, and always had liked him. Years ago I had spoken with him at a little negro industrial school in Virginia. But I was hardly prepared for the beautiful service and the great address which followed.

In the first place I never before heard the speaking voice used as he used his voice in the forty-five minutes of service before the address. When he made his main address, he gathered momentum rapidly and strained his voice somewhat; but in the scripture, the prayers, the responses, the announcements, he used it with matchless ease and beauty. His elocution redeemed that abused word. Backed up by a wonderful quartette and violin soloist, he led two thousand people in devotions as acceptable and helpful to a Christian as to a Jew.

"Praise be to Thee, O Lord our God," the service began, "who hast given us times for work and times for rest."

"Hear, O Israel," it went on, "the Lord is thy God. The Lord is one."

"Thou shalt love the Lord thy God," and never did the ancient commandment seem more impressive.

"Thou shalt love the stranger as thyself," and the great voice went up easily to the highest gallery.

Then came some of the sublime utterances recorded in Deuteronomy, absolutely matchless, it always seemed to me, in majesty—the service coming up to a climax with Micah: "What doth the Lord require of thee?"

Well did these Jews use the great literature of their fathers.

Preliminary to the address he read passages upon the Bible, from Heinrich Heine, Zangwill and Emerson. A fragment of Heine which stuck to my mind was: "Well may the Jews be consoled for the loss of the Temple and Jerusalem in the preservation of their majestic literature."

And from Zangwill: "The Psalms are more popular in any country than the poets of that country. In comparison with them other poems seem trifles light as air." And from Emerson:

> "Out from the heart of nature rolled
> The burdens of the Bible old;
> The litanies of nature came,
> Like the volcano's tongue of flame.
>
> . . . . . .
>
> Still floats upon the morning wind
> Still whispers to the willing mind,
> One accent of the Holy Ghost
> The heedless world hath never lost."

Over on the East Side this congregation has a Central Synagogue where Friday and Saturday services are held. Up on the West Side they have a Synagogue House which is a center of social service and parish work. But to make room for the Sunday crowds they have to meet in Carnegie Hall.

Dr. Wise made an appeal for $1,500 at the Sunday morning service which I am describing, to complete a year's budget of $60,000 for social service work. He asked for "a noiseless collection," and a ripple of laughter ran over the crowd. "Your nickels and dimes and quarters make too much noise," he said, as a smile played over his fine face. "They hardly fit this service. But paper is noiseless. Of course gold has a music all its own. That is a different matter. But apart from that let us make it noiseless. Don't put your hands into your subway pockets. Put them into your Mahjong pockets." And apparently they did. Sixty thousand dollars a year from one congregation for social service work is extraordinary. Wisely used, what burdens it can lift, what evils curb, what constructive work advance in this great city of New York!

"Everywhere men are asking," said Dr. Wise, "the same question, 'Is the Bible true or false?' This is not a valid question. It is not put with any degree of accuracy. The real question is whether that is true or false which in the past men have affirmed concerning the Bible. A great gulf is fixed between the Jewish attitude and the attitude of the Christian. We are not disquieted by what is going on. Our veneration for the sacred scriptures is not shaken. We have a different and a surer foundation.

"The Christian disquiet does not rise out of Christian veneration for the Bible, but out of fear that if one jot or tittle of the Bible be modified, then the whole cathedral of the Christian creed may and will be undermined. We Jews have always believed in a growing and an ever widening revelation.

"You will understand this when I tell you that for generations our fathers debated whether the book of Esther would go into the Bible or not. Ecclesiastes had a hard time to get in. Nearly two thousand years ago our fathers saw that there were differences of value. Back there they worked hard to evaluate. That work of my forefathers conferred on me the right to ask what is the value of any book. For over

two thousand years we have had two chains of tradition—oral and written. The mere existence of the oral tradition showed the necessity of explaining. You can hardly imagine unless you investigate with what freedom the rabbis explained and explained away. Is it true or false? It isn't all true. It isn't all false. It is largely true. It is partly false.

"The real question is this: Is men's belief about the Bible true or false? If you believe that this Bible came straight from Heaven, that at the elbow of each writer stood Almighty God dictating each word and letter, that is not my view. It would not be any man's view in this enlightened age if it were not necessary to build thereon a structure of dogma.

"The Jew has not been confounded by the Higher Criticism. He has not had faith in God shaken by scholarship. He knew long in advance that the first chapter of Genesis is not history.

"The conflict belween modernist and fundamentalist will go on until the Christian puts away the childish things of belief, that man is an accursed being, that he fell because of Adam, that God was born into the world as a part of the Godhead to make it possible to reconcile God to man. As long as the Christian believes that, he has got to insist that every word of the Bible is true.

"We build no creed on the sin of Adam or Eve. We study the scriptures as our fathers did to see what truth they contain. If there are childish beliefs of a childish age, we note them as interesting things and pass on. We don't have to buttress them up or explain them away.

"So when modern science developed, conflict with the scriptures never entered our minds. To us Huxley, Darwin, and Spencer were additional light bringers—not infallible but inspired. To us Darwin has a place as well as Moses, Isaiah or John. The fact that Isaiah was touched on the lips by the fire of God did not make him an unerring or flawless mortal. In so far as God reveals Himself through human media something of human blundering must appear.

"We Jews honor and revere the Bible. It is infinitely more honoring to the Bible and to us to believe that the ten commandments were written through generations of moral quest and struggle, that they represent centuries of evolution, than to believe that they were done on two tablets of stone by the finger of God.

"The Bible is full of the noblest of utterances, but here and there they are scotched by ignoble things —things utterly discreditable to us if we believe them, but not discreditable to men who had begun to climb from something lower still.

"Thus we do not believe 'An eye for an eye—a tooth for a tooth,' but when these words were written they represented a great moral advance—an attempt to limit vengeance. 'Thou shalt forgive thine enemy' is our ideal, but that is possible only because men first climbed up where they could say, 'Only an eye for an eye, only a tooth for a tooth.'

"There is a tremendous difference between the God of Abraham who demanded sacrifice and the God of Micah who abhorred sacrifice. Abraham was right in his day and Micah was right in his day. The God of Israel grew. The growing God of a growing Israel revealed more and more to them as long as they quested after Him—hungered for Him.

"We Jews know that David did not write all the Psalms, but we pray that all may say, 'The Lord is my Shepherd, I shall not want.'

"Our Christian brothers have been placed in a difficult position by the Higher Criticism.

"They find that their whole theory of the virgin birth rests upon a mistranslation of a word in Isaiah. Whenever you make faith rest on that kind of a foundation, you will be afraid for your faith. We have no such foundation and no such fear.

"With neither fundamentalist nor modernist have we any quarrel. They are our good brothers on both sides. They must find the way out for themselves. I am here to state our position. The Bible is not all of a piece. It rises to noble heights. It sinks to cruel depths. That is what we would expect of a literature representing different ages and differing men. Amos and Isaiah were infinitely nearer the truth than ancient Chronicles.

"This is the vital thing to remember: As long as we are going to give centuries of scholarship, centuries of thought, to the meaning of a single word in Isaiah, there will be no new Isaiah, no second Micah. Christians and Jews alike need to remember this. The Bible is not the last word of a dead God. It is one chapter in the literature of spiritual insight. Our duty is to so use the truth of the Bible, old and new, that we will go on and on to a nobler revelation of a Living God, working to-day as He did three thousand years ago and whose faithful servants still can reveal Him."

The great orator paused. Then at the uplifted hand, the congregation rose and received the ancient benediction—"The Lord bless thee and keep thee"—and we slowly moved out.

It must be a curiously bigoted type of mind that could attend this service and come away with prejudice against the Jews. Dr. Wise rendered a service to our Bible, stating a view which some day will be accepted without question as much as gravitation is accepted to-day.

That even this Free Congregation of the most intelligent Jews of New York feels the scourge of ostracism, prejudice and misrepresentation was evident by a passage from Dr. Wise's sermon of a week ago on the bulletin handed out: "Can America endure the K. K. K.?"

Speaking of the rearing of the lighted Cross over a field of men dedicating themselves to proscription against Negro, Catholic and Jew, he said: "What does religion mean if the preachers of Protestantism are not as one in rising against that foul profanation of the name of the Nazarene which is inherent in raising the Cross as a token of hatred and will to exterminate?"

As we came out, we met the congregation coming from Calvary Baptist Church down the street less than half a block away.

They had been listening to John Roach Straton, the so-called fundamentalist—good looking people, many of them, kindly, chatting happily, hurrying away for Sunday dinner with Molly and Dick and Tom, who were coming back for a day with the home folks, and yet their preacher had just consigned a large part of the human race to everlasting torment. Some

probably had not sensed what they had heard. Some had not understood all its implications and inevitable conclusions. Some had understood and seared over their finer feelings to accept it and follow along. Verily it does matter what intellectual and spiritual food we give people in our churches and our journals.

Starting over in half an hour from our temporary New York home just across from Carnegie Hall, we turned into Broadway and walked slowly up to Columbus Circle. There we met Arthur Peirce, chairman of the Board of Trustees of the Publishing House, coming down. "I've just left Harold Marshall over across the Circle," he announced. "Chairman and Manager and Editor all here together," I said. "Great is New York."

"A fine service and a good sermon at the Church of the Divine Paternity," he replied.

"That's what we would expect," I said as we went on. "There is more to New York than Longacre Square and the Great White Way. There is Luke White to-day in Dr. Parks' pulpit. There is a memorial service for Dr. Jowett at the Fifth Avenue Presbyterian Church. There is Harry Fosdick preaching to a crowded house down at the Old First. Here come some of Dr. Jefferson's people now. I'm for them all, and especially I'm for Rabbi Wise."

Meeting of the Board of Trustees

THE Board of Trustees of the Universalist General Convention met in New York City, Jan. 7 and 8, some of the sessions being held in the Church of the Divine Paternity and part in the Hotel Majestic, 72d St. and Central Park West.

There were present Dr. John Murray Atwood, president of the General Convention, Rev. Roger F. Etz, secretary, A. Ingham Bicknell, treasurer, Louis A. Ames, Dr. Jos. M. Tilden, Dr. Lee S. McCollester, Dr. Henry R. Rose, Hon. Roger S. Galer, Dr. Frank D. Adams, Mrs. Milo G. Folsom, Dr. Vincent E. Tomlinson, and the General Superintendent, Dr. John Smith Lowe.

Among others present at various sessions were Dr. Jos. Fort Newton and Dr. Harold Marshall.

The action taken was as follows:

1. Listened to reports of Chairman and Secretary of the Board, and General Superintendent, Treasurer, and Finance Committee, Board of Foreign Missions and General Sunday School Association.

2. Heard the special report of the General Superintendent on the Christ Crusade.

3. Voted to appoint two speakers for the Y. P. C. U. Convention at Ferry Beach in July.

4. Adopted plans bringing financial system up to date.

5. Voted to establish a Department of Social Welfare and engage Rev. C. H. Pennoyer as Director.

6. Voted to adopt a program of action as follows:

> In carrying out the instructions and the spirit of the recent General Convention of our Church, at Providence, for the application of Universalist principles to the life of our day, we adopt the following program:
>
> 1. The widespread presentation of the Universalist faith and the enlistment of workers in a Christ Crusade to promote peace, outlaw war, exalt respect for law and secure through co-operation with other religious forces throughout the world a nobler brotherhood.
> 2. The meeting of our financial obligations to the new National Memorial Church in Washington, D. C., and the rehabilitation and extension of our work in Japan.
> 3. The establishment of a Ministerial Pension Fund.
> 4. The cultivation of more systematic and increased giving on the part of our people for our educational and missionary enterprises.
> 5. The closer co-operation of our Church in Social Welfare Activities.
>
> The execution of these plans shall be under the direction of President J. Murray Atwood, General Superintendent John S. Lowe, and General Secretary Roger F. Etz.

7. Voted to approve action of Providence Convention to hold next session of General Convention at Syracuse.

(Plans are under way for Southern missionary conferences.)

8. Voted to instruct Council of Executives to study matter of reorganization and report at May meeting of Board.

9. Voted that the W. N. M. A. be invited to pledge a definite amount toward reconstruction work in Japan, part of which is to be used for reconstruction of the Blackmer Home.

10. Adopted a resolution of regret upon the death of Dr. Bisbee.

11. Approved plans of Commission on Literature of the General Convention.

12. Asked Dr. Hall to retain chairmanship of the John Murray Lectureship.

13. Reappointed Dr. Joseph Fort Newton, Dr. George E. Huntley and Dr. John van Schaick, Jr., as Committee on General Relief Organizations.

14. Appointed Board of Foreign Missions as follows: Rev Fred C. Leining, Henry C. Morris, Mrs. Marietta B. Wilkins, Dr. Theodore A. Fischer, Rev. A. Gertrude Earle, Miss Marion Griffith and Mrs. Josephine B. Folsom, the last two being new members.

15. Voted to express the appreciation of the Board of Trustees to Mr. Leining and the Board of Foreign Missions for work done.

16. Debated the question of new missionaries in Japan.

17. Voted to ask each State Convention to have two denominational representatives speak at each session of State Convention.

18. Voted to change the name of the Commission on Foreign Relations to Commission on Foreign Relations and World Peace, and refer the resolution of the Providence Convention on this subject to the Commission.

19. Voted to send greetings and appreciation to Victor Friend on his taking over the work of president of the Comrades.

20. Voted to express appreciation of the Board to the relatives of Mrs. Cooper for the bequests under her will.

21. Voted to stand behind Ryder Divinity School in plans for future work.

22. Adjourned to meet May 5 and 6 in New York.

On Tuesday evening, the Committee on Comity and Fellowship appointed by direction of the Providence Convention met at the Hotel Majestic, the members dining together and holding a meeting during and after dinner. There were present Dr. Harold Marshall, Dr. John S. Lowe, Dr. Joseph Fort Newton, Dr. Frank D. Adams and Rev. H. E. Benton. A long and serious discussion took place, Mr. Benton characterizing it as "the most cheering he had heard in many a day."

The Bok Peace Plan Award

WITH Elihu Root as chairman, and Gen. Jas. G. Harbord, Col. Edward M. House, Brand Whitlock, Wm. Allen White, Dean Roscoe Pound, and Ellen F. Pendleton as members of the Committee of Award, the "American Peace Award," created by Edward Bok, has decided to give the first prize of $50,000 to Plan No. 1,469.

The prize is given for "the best practicable plan by which the United States may co-operate with other nations looking toward the prevention of war.

Announcing the award Mr. Bok said:

With deep satisfaction I present for the consideration and vote of the American people the plan selected by the jury as entitled to the American Peace Award under the conditions.

The Award brought forth 22,165 plans. Since many of them were the composite work of organizations, universities, etc., a single plan often represented the views of hundreds or thousands of individuals. There were also received several hundred thousand of letters which, while they did not submit plans, suggested in almost each instance a solution of the peace problem.

The jury had therefore before it an index of the true feeling and judgment of hundreds of thousands of American citizens. The plans came from every group in American life. Some were obviously from life-long students of history and international law. Some were from persons who have studied little, but who have themselves seen and felt the horror of war—or who are even now living out its tragedy.

However unlike, they almost all express or imply the same conviction: That this is the time for the nations of the earth to admit frankly that war is a crime and thus withdraw the legal and moral sanction too long permitted to it as a method of settling international disputes. Thousands of plans show a deep aspiration to have the United States take the lead in a common agreement to brand war in very truth an "outlaw."

The plans show a realization that no adequate defense against this situation has thus far been devised; and that no international law has been developed to control it. They point out that security of life and property is dependent upon the abolition of war and the cessation of the manufacture of munitions of war.

Some of the plans labor with the problem of changing the hearts of men and disposing them toward peace and good will; some labor to find a practicable means of dealing with the economic causes of war; some labor with adjusting racial animosities, with producing a finer conception of nationalism, etc., etc.

Through the plans as a whole run these dominant currents:

That, if war is honestly to be prevented, there must be a right-about-face on the part of the nations in their attitude toward it; and that by some progressive agreement the manufacture and purchase of the munitions of war must be limited or stopped.

That while no political mechanism alone will insure co-operation among the nations, *there must be some machinery of co-operation* if the will to co-operate is to be made effective; that mutual counsel among the nations is the real hope for bringing about the disavowal of war by the open avowal of its real causes and open discussion of them.

Finally, that there must be some means of defining, recording, interpreting and developing the law of nations.

The Jury of Award unanimously selected the plan given below as the one which most closely reflected several of these currents.

The Honorable Elihu Root, chairman of the Jury of Award, then prepared the following forward-looking statement indicating that the mutual counsel and co-operation among the nations provided in the selected plan may lead to the realization of another—and not the least important—of the dominant desires of the American public as expressed in the plans:

> "It is the unanimous hope of the jury that the first fruit of the mutual counsel and co-operation among the nations which will result from the adoption of the plan selected will be a general prohibition of the manufacture and sale of all materials of war."

The purpose of the American Peace Award is thus fulfilled: To reflect in a practicable plan the dominating national sentiment as expressed by the large cross-section of the American public taking part in the Award.

I therefore commend the winning plan as unanimously selected by the Jury of Award, and Mr. Root's statement of the first object to be attained by the counsel and co-operation provided in the plan, to the interest and the widest possible vote of the American people.

The full text of the plan follows:

Room for Only One Organization to Promote International Co-operation

Five-sixths of all nations, including about four-fifths of mankind, have already created a world-organization, the purpose of which is "to promote international co-operation and to achieve international peace and security."

Those nations can not and will not abandon this system which has now been actively operating for three and a half years. If leading members of the United States Government ever had serious hopes that another association of nations could be formed, such hopes were dispelled during the Washington Conference by plain intimations from other Powers that there is not room for more than one organization like the League of Nations.

The states outside the organized world are not of such a character that the United States could hopefully co-operate with them for the purpose named.

Therefore, the only possible path to co-operation in which the United States can take an increasing share is that which leads toward some form of agreement with the world as now organized, called the League of Nations.

By sheer force of social international gravitation such co-operation becomes inevitable.

The United States Government, theoretically maintaining a policy of isolation, has actually gone far, since March 4, 1921, toward "co-operation with

other nations to achieve and preserve the peace of the world."

The most familiar part of the story is the work of the Washington Conference, wherein President Harding's Administration made a beginning of naval disarmament, opened to China a prospect of rehabilitation and joined with Great Britain, Japan and France to make the Pacific Ocean worthy of its name.

Later came the recommendation that the United States should adhere to the Permanent Court of International Justice.

Not long after that action President Harding wrote to Bishop Gailor:

"I do not believe any man can confront the responsibility of a President of the United States and yet adhere to the idea that it is possible for our country to maintain an attitude of isolation and aloofness in the world."

But since the proposed adhesion to the Permanent Court would bring this country into close contact at one time and point with the League of Nations, and since such action is strenuously opposed for exactly that reason, it is pertinent to inquire not only how much co-operation with the League and its organs has been proposed during the life of the present Administration, but also how much has been actually begun.

The United States Government has accredited its representatives to sit as members "in an unofficial and consulting capacity" upon four of the most important social welfare commissions of the League, viz: Health, Opium, Traffic in Women and Children, and Anthrax (Industrial Hygiene).

Our Government is a full member of the International Hydrographic Bureau, an organ of the League. Our Government was represented by an "unofficial observer" in the Brussels Conference (Finance and Economic Commission) in 1920. It sent Hon. Stephen G. Porter and Bishop Brent to represent it at the meeting of the Opium Commission last May.

Our Public Health Service has taken part in the Serological Congresses of the Epidemics Commission and has helped in the experimental work for the standardization of serums.

Our Government collaborates with the League Health Organization through the International Office of Public Health at Paris, and with the Agriculture Committee of the League Labor Organization through the International Institute of Agriculture at Rome.

In February, 1923, Secretary Hughes and President Harding formally recommended that the Senate approve our adhesion to the Permanent Court under four conditions or reservations, one of which was that the United States should officially participate in the election of judges by the Assembly and Council of the League, sitting as electoral colleges for that purpose.

Unofficial co-operation from the United States with the work of the League includes membership in five of the social welfare commissions or committees of the League, in one on economic reconstruction, and in one (Aaland Islands) which averted a war. American women serve as expert Assessors upon the Opium and Traffic in Women Commissions.

Two philanthropic agencies in the United States have between them pledged more than $400,000 to support either the work of the Epidemics Commission or the League inquiry into conditions of the traffic in women and children.

How Can Increasing Co-operation Be Secured?

The United States being already so far committed to united counsels with League-agencies for the common social welfare, all of which have some bearing upon the preservation of world peace, the question before us may take this form:

How can increasing co-operation between the United States and the organized world for the promotion of peace and security be assured, in forms acceptable to the people of the United States and hopefully practicable?

Without any change in its present policy, already described, the United States Government could, first, show its willingness to co-operate similarly with the other humane and reconstructive agencies of the League. To four of these agencies that Government had already sent delegates with advisory powers. It could as properly accept invitations to accredit members with like powers to each one of the other welfare commissions. It has already received invitations from two of the latter.

It is, secondly, immediately practicable to extend the same kind of co-operation, whenever asked to do it, so as to include participation in the work of the commissions and technical committees of the Labor Organization. The record shows that such co-operation is already begun.

The single common purpose of all these committees is the collection and study of information on which may be based subsequent recommendations for national legislation.

All conventions and resolutions, recommended by the first three congresses of the International Labor Organization, have already been laid before the Senate of the United States and, without objection, referred to the appropriate committee. No different procedure would have been followed if the United States were a member of the Labor Organization of the League. A third immediately practicable step is the Senate's approval of the proposal that the United States adhere to the Permanent Court of International Justice for the reasons and under the conditions stated by Secretary Hughes and President Harding in February, 1923.

These three suggestions for increasing co-operation with the family of nations are in harmony with policies already adopted by our Government, and in the last case with a policy so old and well recognized that it may now be called traditional.

They do not involve a question of membership in the League of Nations as now constituted, but it can not be denied that they lead to the threshold of that question. Any further step toward co-operation must confront the problem of direct relations between the United States and the Assembly and Council of fifty-four nations in the League.*

---

*Fifty-seven states, including Germany, are members of the International Labor Organization of the League. There are about sixty-five independent States in the world.

The League in Operation

The practical experience of the League during its first three and a half years of life has not only wrought out, in a group of precedents, the beginnings of what might be called the constitutional law of the League, but it has also shifted the emphasis in activities of the League and foreshadowed important modifications in its constitution, the Covenant.

At its birth the Covenant of the League bore, vaguely in Article X and more clearly in Article XVI, the impression of a general agreement to enforce and coerce. Both of those articles suggest the action of a world-state which never existed and does not now exist. How far the present League is actually removed from functioning as such a state is sufficiently exhibited in its dealings with Lithuania and Poland over Vilna and with Greece and Italy over Corfu.

Experience in the last three years has demonstrated probably insuperable difficulties in the way of fulfilling in all parts of the world the large promise of Article X in respect to either its letter or its spirit. No one now expects the League Council to try to summon armies and fleets, since it utterly failed to obtain even an international police force for the Vilna district.

Each Assembly of the League has witnessed vigorous efforts to interpret and modify Article X. In the Fourth Assembly an attempt to adopt an interpretation of that Article in essential agreement with the Senatorial reservation on the same subject in 1920 was blocked only by a small group of weak states like Persia and Panama, which evidently attributed to Article X a protective power that it possesses only on paper.

Such states, in possible fear of unfriendly neighbors, must decide whether the preservation of a form of words in the Covenant is more vital to their peace and security, and to the peace and security of the world, than the presence of the United States at the council table of the family of nations.

As to Article XVI, the Council of the League created a Blockade Commission which worked for two years to determine how the "economic weapon" of the League could be efficiently used and uniformly applied. The Commission failed to discover any obligatory procedure that weaker Powers would dare to accept. It was finally agreed that each state must decide for itself whether a breach of the Covenant has been committed.

The Second Assembly adopted a radically amended form of Article XVI from which was removed all reference to the possibility of employing military force, and in which the abandonment of uniform obligation was directly provided for. The British Government has since proposed to weaken the form of requirement still further.

Articles X and XVI, in their original forms, have therefore been practically condemned by the principal organs of the League and are to-day reduced to something like innocuous desuetude. The only kind of compulsion which nations can freely engage to apply to each other in the name of Peace is that which arises from conference, from moral judgment, from full publicity, and from the power of public opinion.

Another significant development in the constitutional practise of the League is the unwillingness of the League Council to intervene in any American controversy, even though all states in the New World except three are members of the League.

This refusal became evident in the Panama-Costa Rica dispute in 1921 and in the quarrel between Chile, Peru and Bolivia, a quarrel which impelled the last two states to absent themselves from the Third Assembly, wherein a Chilean was chosen to preside.

Obviously the League intends to recognize the leadership of the United States in the New World precisely as the United States claims it. This is nothing less than the observance of an unwritten law limiting the powers and duties of the League Council, defined in Article XI of the Covenant, to questions that seem to threaten the peace of the Old World. When the United States is willing to bring the two halves of the world together for friendly consideration of common dangers, duties and needs, it will be possible to secure, if it is desired, close co-operation between the League organizations and the Pan-American Union, already a potential regional league. It is conceivable that the family of nations may eventually clearly define certain powers and duties of relatively local significance which may be developed upon local associations or unions. But the world of business and finance is already unified. The worlds of scientific knowledge and humane effort are nearly so. Isolation of any kind is increasingly impossible, and world organization, already centralized, is no more likely to return to disconnected effort than the United States is likely to revert to the Calhoun theory of States Rights and Secession.

The operation of the League has therefore evolved a Council widely different from the body imagined by the makers of the Covenant. It can employ no force but that of persuasion and moral influence. Its only actual powers are to confer and advise, to create commissions, to exercise inquisitive, conciliative and arbitral functions, and to help elect judges of the Permanent Court.

In other words, the force of circumstances is gradually moving the League into position upon the foundations so well laid by the world's leaders between 1899 and 1907 in the great international councils of that period. The Assemblies of the League and the Congresses of the International Labor Organizations are successors to the Hague Conferences.

The Permanent Court has at least begun to realize the highest hope and purpose of the Second League Conference.

The Secretariat and the Labor Office have become Continuation Committees for the administrative work of the organized world, such as the Hague Conference lacked resources to create but would have rejoiced to see.

The Council, resolving loose and large theories into cleancut and modest practise, has been gradually reconciling the League, as an organized world, with the ideals of international interdependence, temporarily obscured since 1914 by the shadows of the Great War.

No one can deny that the organs of the League have brought to the service of the forces behind those

ideals an efficiency, scope and variety of appeal that in 1914 would have seemed incredible.

It is common knowledge that public opinion and official policy in the United States have for a long time, without distinction of party, been favorable to international conferences for the common welfare, and to the establishment of conciliative, arbitral and judicial means for settling international disputes.

There is no reason to believe that the judgment and policy have been changed. Along these same lines the League is now plainly crystallizing, as has been shown, and at the touch of the United States the process can be expedited.

In no other way can the organized world, from which the United States can not be economically and spiritually separated, belt the power of public opinion to the new machinery, devised for the pacific settlement of controversies between nations and standing always ready for use.

The United States Should Participate

The United States Government should be authorized to propose co-operation with the League and participation in the work of its Assembly and Council under the following conditions and reservations:

I. The United States accepts the League of Nations as an instrument of mutual counsel but it will assume no obligation to interfere with political questions of policy or internal administration of any foreign state. In uniting its efforts with those of other states for the preservation of peace and the promotion of the common welfare, the United States does not abandon its traditional attitude concerning American independence of the Old World and does not consent to submit its long established policy concerning questions regarded by it as purely American to the recommendation or decision of other Powers.

II. The United States will assume no obligations under Article X, in its present form in the Covenant, unless in any particular case Congress has authorized such action.

The United States will assume no obligations under Article XVI, in its present form in the Covenant or in its amended form as now proposed, unless in any particular case Congress has authorized such action.

The United States proposes that Articles X and XVI be either dropped altogether or so amended and changed as to eliminate any suggestion of a general agreement to use coercion for obtaining conformity to the pledges of the Covenant.

III. The United States will accept no responsibility and assume no obligation in connection with any duties imposed upon the League by the peace treaties, unless in any particular case Congress has authorized such action.

IV. The United States proposes that Article I of the Covenant be construed and applied, or, if necessary, redrafted, so that admission to the League shall be assured by any self-governing state that wishes to join and that receives the favorable vote of two-thirds of the Assembly.

V. As a further condition of its participation in the work and counsels of the League, the United States asks that the Assembly and Council consent—or obtain authority—to begin collaboration for the revision and development of international law, employing, for this purpose, the aid of a commission of jurists. This Commission would be directed to formulate anew existing rules of the law of nations, to reconcile divergent opinions, to consider points hitherto inadequately provided for but vital to the maintenance of international justice, and in general to define the social rights and duties of states. The recommendations of the Commission would be presented from time to time, in proper form for consideration, to the Assembly as to a recommending if not a lawmaking body.

Among these conditions Numbers I and II have already been discussed. Number III is a logical consequence of the refusal of the United States Senate to ratify the treaty of Versailles, and of the settled policy of the United States which is characterized in the first reservation. Concerning Numbers IV and V this may be said:

Anything less than a world-conference, especially when Great Powers are excluded, must incur, in proportion to the exclusions, the suspicion of being an alliance, rather than family of nations. The United States can render service in emphasizing this lesson, learned in the Hague Conference, and in thus helping to reconstitute the family of nations as it really is. Such a conference or assembly must obviously bear the chief responsibility for the development of new parts of the law of nations, devised to fit changed and changing conditions, to extend the sway of justice, and to help in preserving peace and security.

THE PLAN IN BRIEF

Proposes

I. That the United States shall immediately enter the Permanent Court of International Justice, under the conditions stated by Secretary Hughes and President Harding in February, 1923.

II. That without becoming a member of the League of Nations as at present constituted, the United States shall offer to extend its present co-operation with the League and participate in the work of the League *as a body of mutual counsel* under conditions which

1. Substitute moral force and public opinion for the military and economic force originally implied in Articles X and XVI.
2. Safeguard the Monroe Doctrine.
3. Accept the fact that the United States will assume no obligations under the Treaty of Versailles except by Act of Congress.
4. Propose that membership in the League should be opened to all nations.
5. Provide for the continuing development of international law.

UNIVERSALIST LEADER
176 Newbury St., Boston, Mass.

Do you approve the winning plan *in substance?* Yes ( ) No ( )

(Put an X inside the proper box.)

Name .....

Please print.

Address .....

City ..... State .....

Are you a voter? .....

Mail promptly to

THE AMERICAN PEACE AWARD
342 Madison Avenue, New York City

If you wish to express a fuller opinion also, please write to the American Peace Award

Why I Am a Universalist*

Frederick A. Bisbee

I COME to you not with the desire or intention of making you Universalists, but just to show you as best I may that the Church it is my honor to represent is trying to do, in its own way, exactly the same work as every other Christian Church in saving men from sin and into righteousness, and it appears to me that with our common purpose, our different methods are to our credit rather than to our blame, in that they enable us to reach some whm other Churches do not, and thus increase the aggregate of the great army of the Lord.

My message is of necessity largely personal. I am asked to tell why I am a Universalist. And yet I think it safe to say that I shall truly represent the Universalist Church in the statement and the grounds of my belief.

It was not my fortune to come into Universalism through inheritance. I was born a Methodist, and my childhood and youth were spent in the bosom of that great Church, and I here gladly pay the tribute of my gratitude to it for its divine service to me as an individual and the glorious service it has rendered to the world. But in the early maturity of my life I left that Church and became a Universalist, and I am here to tell you why.

Primarily *I am a Universalist because I am a Christian* and believe in the ultimate complete success of Christianity—that Christ "shall see of the travail of his soul and shall be satisfied," that God "will have all men to be saved and come unto the knowledge of the truth" (1 Tim. 2 : 4), and "having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth" (Eph. 1 : 9, 10). And to this end "God sent not his Son into the world to condemn the world, but that the world, through him, might be saved" (St. John 3 : 17). "Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2 : 9, 10, 11).

These great scriptural principles which were taught me in that good old Methodist Sunday school set my soul on fire with a divine optimism which thrilled me with the joy and gladness and glory of it. But I presently discovered that my enthusiasm for the complete success of the Gospel did not meet with response from the brethren in the Church, and my own father and mother were pained at my lapse into "the dangerous heresy of Universalism." But there was where the Gospel of Jesus Christ took me. I could not resist. I must go and tell the glad tidings to others.

This belief in the final outcome of good founded on the revelation of the Holy Scriptures, found confirmation in the desire of my affections and demand of my reason. This great creation coming from a Being of infinite goodness, its purpose must be good; coming from a Being of infinite wisdom, its plan must be wise; and the execution of that plan, being in the hands of infinite power, must be successful and insure the "one far-off divine event to which the whole creation moves."

Perhaps the one element which most contributed to shaping and perpetuating my Universalism was this conception of a *successful* creation, a *victorious* Christ, a *triumphant* God. Anything less than this seemed a contradiction of divine revelation and a violation of the holiest aspiration of the human soul. While the vision of such a consummation—"when every knee should bow, and every tongue confess that Jesus Christ is Lord"—seemed alone to bring harmony into a discordant universe, and solve alike the problems of the present and the future.

Remember, I am to tell you why *I* am a Universalist, describe, as best I can, the experience of my own soul, trace, if possible, before you the peculiar pathway which leads me to my God, not to ask you to follow in my footsteps; only, it may be, to win you to see that when you have come up through your path to your God, we may be found at last kneeling side by side at the feet of our common Heavenly Father.

This vision of the final consummation of good, which came to me as the revelation of the Holy Scriptures, confirmed by the moral and intellectual judgment, was perhaps the primal factor in determining my religious affiliations.

But, after all, this statement of what is really a great doctrine may be unsatisfactory, and so while it marks the real distinction between the Universalist and other Christian Churches, I need to say in further expression of the reason for my religious belief, that it does not stand in lonely grandeur sustained by its own intrinsic merit and attractiveness, but it is really the legitimate conclusion of a complete system of Christian theology. A conclusion, I may say, which has been recognized by those outside of our own communion. When the Rev. Reginald Campbell, the great preacher of the London City Temple, was in this country, he stated that he believed in universal salvation, because "it is a corollary of the Gospel." And the Rev. Dr. Gordon, the distinguished Congregationalist of Boston, has printed the dictum, "If God shall succeed Universalism will be the final result."

I need, however, if I would make you understand why I am a Universalist, to go still farther, and make a clear and simple statement of what Universalism is. And in this statement I desire you to note that I speak as the representative of my Church, and trust it may appear to you that while there are marked theological differences, yet the Universalist

*An address delivered at the South Congregational Church of Concord, N. H., in a symposium of all the Protestant ministers of the city on the general theme, "Why I Am What I Am." This sermon, edited by Dean Lee S. McCollester, is reprinted in response to a demand, and will be reissued immediately in pamphlet form for free distribution.

Church is a Christian Church, and worthy of a place with other branches in the body of Christ, and with others to contribute its full share in the redemption of man from sin and suffering and into holiness and happiness.

I early came to a sense, as no doubt you all have, of the supreme need of the world which found satisfaction alone in the Christian religion. I found that the theological, ethical and practical equipment of Universalism met not only my individual needs, but the needs of the world, and I therefore became a Universalist; the reason for which will further appear, as I tell you just what Universalism is. It is a sad fact that most of the differences between Churches grow out of a misunderstanding of their actual position, and therefore such occasions as this, when we can see each other as we are, are of vast worth to that cause to which we are all committed.

Together with others, the Universalist Church has suffered great misunderstanding, and I have been asked by conscientious Christians how it was possible that I, a believer, could be identified with such a sect! I therefore welcome this opportunity to make a plain statement of what Universalism is and what it stands for, as I said before, not with the design of converting you, but if possible to induce you to recognize it as one of the living branches of the Christian Church, bearing good fruit.

A little over one hundred years ago a Profession of Faith was adopted, known as the "Winchester Profession." In 1899 this profession was summarized in an official "Declaration of Principles," which expresses briefly the standards of Universalism. Neither the original "Profession" nor the later "Declaration" is held as an exclusive "creed" but simply an expression of those vital things of our religion in which we are all agreed.

This declaration, which is the official statement of the belief of Universalists, is as follows:

The essential principles of the Universalist Faith are:

1. The Universal Fatherhood of God.
2. The spiritual authority and leadership of His Son Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

To which is added: "Neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed."

To these five principles I desire to direct your attention as, specifically, the reasons for my being what I am.

1. *Universalism believes in the Universal Fatherhood of God.* And so does the Christian Church very generally. There are some who leave off the "universal," and occasionally one who questions the "fatherhood." But in general this principle, which is a reason for my Universalism, is a common reason for drawing all Christians to their several altars of worship.

The key-note of Jesus' message to the world is the Fatherhood of God, and to that note must every string be tuned before we can have divine and human harmony. This word of the Master sets Christianity supreme among religions; others have gods innumerable and even majestic; but Christians sit at the feet of their Heavenly Father not as subjects, but as children whose hearts beat with the blood of kinship. We are all Christians because we believe in the Fatherhood of God. We love Him and trust Him and serve Him because He is our Father. In the hours of human weakness, in the dangers of temptation, in the struggle with our sins, and bearing the burden of our sorrows, "our Father who art in Heaven" is our refuge. And, too, facing the mysteries of this life's strange experience, facing the complexities of this world and the royal secrets of divine revelation, there is but one key to them all,—the Fatherhood of God. When Jesus uttered that word the mists and shadows of error fled before the sunlight of eternal truth. This is the belief of our common Christianity. Universalism believes all this with you and something more. It places the emphasis upon the *Universal* Fatherhood. We believe that this is God's world and all men are His children. That when in the beginning He conceived of this life out of the fulness of His heart's love, planned it out of the fulness of His wisdom, He looked down through the ages and ages to follow, and seeing all the struggle and trials and pains of His children reaching up into His likeness, He said, "Behold, it is good." And who shall question His judgment? It appealed to me that God is God, infinite and eternal; not only the beginning, but the end; and that these lives which swing out from His loving heart on the infinite circle of their being, should in the completion of that circle swing back into the heart from which they came. It appealed to me that fatherhood to be fatherhood must be universal fatherhood; that God must love all His children with that love which nothing can defeat; which will pursue with tireless energy, with blessings and punishments and divine persuasions until every soul shall turn of its own free will, gladly, with sorrow that it had not long before left the husks and swine to seek the Father's house.

I am a Universalist because I believe in the Universal Fatherhood of God; that He loves you, His child, and He will not let you go, but will pursue you through time and eternity until you leave your sin and come home with Him; because God, to be God, *must* succeed, I am a Universalist.

2. *Universalism believes in the spiritual authority and leadership of His Son Jesus Christ.* And again I can say, so do all Christians. There are innumerable differences in beliefs about Christ, but every Christian believes in Christ. Universalism is Christocentric—Christ is central in its faith. It is not dogmatic regarding the mysteries of his nature, but accepts his authority and leadership with unquestioned love and obedience; sees in him the divine Son of God and Saviour of the world; holding that "the test of a man's belief in Christ is not the correctness of his theory about him, but the loyalty of one's allegiance to him." Perhaps a little parable may help us here:

Two men wandering in a deep valley became lost amid the thick underbrush and were in despair at their hopeless condition, when, glancing up at the mountain on one side, they descried a man half way

to the top, who from his elevated position could look out over the whole valley and see the way which would lead them from their danger. He called to them and pointed the way, but those men, instead of following his direction, fell to quarreling as to how he got there; one said he came down from the top, and the other that he came up from the bottom, and, instead of giving heed to the advice they quarreled on until they starved! So it seems that Christians through all these centuries, wandering in the deep valleys of human experience, amid the tangle of sin and sorrow, have lost their way, and there has stood out upon the heights their Saviour, calling to them and pointing the way, but instead of obeying, they have been quarreling as to how he got there—did he come down from heaven or up from earth?—when the one important thing for us every-day people is the fact that he is there, on the heights, and by virtue of his position speaks with authority and points the way to our heavenly life and heavenly home.

He is our Saviour and we are saved by faith in him, not in payment for the faith, but having faith in him he leads us to a life like his own, Christ-like, which is salvation. For this salvation he was lifted upon the cross and will draw all men unto him; and his power to endure the cross came from the consciousness that his sacrifice was not in vain, that he should "see of the travail of his soul and be satisfied." Universalism believes in the Personal Christ as the one supreme and adequate element in the world's salvation. Freed from the complexities of theology, he stands our regal Master, our divine teacher, the exemplar of human possibilities, who came into the world to live and suffer and die, to bear the name of "Jesus, because he shall save his people from their sins."

And I am a Universalist because I believe Christ will succeed.

3. *Universalism believes in the trustworthiness of the Bible as containing a Revelation from God.* All Christians believe in the Bible; their differences arise from different interpretations of the same word. The Fathers of our Church were mighty in Scripture; they searched the Word of God daily to find the truth, as reverently and prayerfully and with as wise scholarship as others. They recognized the necessity that it be interpreted grammatically, historically, in the light of reason and common sense, and with them the key to the Bible, as to life itself, was the Fatherhood of God to which all things must be reconciled. So Universalism believes that the Bible contains a revelation of the character of God, the duty, interest and final destiny of man, and makes it the rule and guide to its faith and the inspiration to its life. I am a Universalist because I believe in the Bible.

4. *Universalism believes in the certainty of just retribution for sin.* It has seemed strange to me, the persistence with which the notion prevails that Universalists do not believe in punishment for sin. Because we denied the endlessness of punishment it has been assumed that we deny all punishment. I am glad of this opportunity to say that Universalism affirms its belief in the certainty of punishment for all sin. "Though hand join in hand, the wicked shall not be unpunished." Differing from other systems in proclaiming its certainty, and in the definition of its nature and duration, it holds that the law of God can not be violated and the violator escape the consequences; there is no process by which consequences can be wiped out or transferred to another, and, the nature of righteous punishment being reformatory, to take from a person the punishment he deserved and needed would be an injury rather than a blessing.

Universalism holds that the Bible reveals the nature of punishment to be remedial, as is shown in Heb. 12 : 9, 10. "We have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of Spirits, and live? For they verily, for a few days, chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." And our whole nature and practise demand that punishment shall be, as the Bible reveals it, reformatory. And if reformatory in its nature can it be endless? Must it not cease when the reformation is accomplished? And can we in reason think that Almighty God will institute a punishment that will not be effective? If He punishes for a good purpose, will He not, being both willing and able, accomplish that purpose? And so it is held in Universalism that every sin shall be punished, and that punishment shall continue here and hereafter, as long as is necessary to accomplish the reformation of the sinner. Universalism recognizes punishment as one of the factors in God's purpose to save, sent into human life as a part of the working power of His purpose, and it shall not return into Him void, but shall accomplish the purpose for which it is sent.

I am a Universalist because I believe in the certainty of just and adequate punishment for sin; that, for every sin you commit you must answer to your God. And He will not let you go until you see the futility and foolishness of your sin and return in repentance to Him.

5. *Universalism believes in the final harmony of all souls with God.* This is the conclusion of the whole matter as I have already indicated in my opening remarks. There remains to say but this: We are all facing eternity. We must go into the next life exactly as we leave this. If we have used our opportunities here, we enter there rejoicing in the reward of our spiritual possessions; if we have wasted our opportunities here, we enter there with shame and sorrow and suffering for our lack which we can no longer hide. We enter there with much or little of eternal life, to begin anew. We must face there the Judgment day to which every human soul must come. But it is the absolutely just judgment of God, which is all we can ask. And we should remember that in this judgment, when the evil is divided from the good, the line of cleavage must fall not between men, dividing those men who are bad from those men who are good, for that can not be done, for all are bad in some measure and all are good in some measure, but the line of cleavage must fall through every individual man, dividing that which is good in the man from that which is evil in him. And this judgment is the judgment of our Heavenly Father, who reigns there as He reigns here, and His nature does not change. As His love is here in this world, with tireless energy struggling for our salvation through every appointed means, so

will He seek His lost ones everywhere, seek not until weary and discouraged, but *until the lost is found.*

I am a Universalist because I believe in a God who is infinitely perfect, who in perfect love conceived of this creation, in perfect wisdom planned, and with perfect power will execute and bring to its final good. In carrying out this divine plan He uses the best means; He sends His Son to be the divine teacher and exemplar; His Spirit illuminates and inspires; He rewards virtue and punishes sin; and continues to show His perfect will until all men shall see that His will is best and turn to it of their own free will, and at last there shall be one people and God Himself shall be their God.

There is a completeness and beauty and satisfaction and inspiration in this view of a God of universal perfection, whose universal purpose shall find a universal fulfilment. In it are solved the problems of evil, for we see that evil has an end, sin shall be finished and everlasting righteousness be brought in and God shall be all in all.

And, too, in carrying comfort to sorrowing hearts does Universalism rise triumphant; for, without violating its faith, it can comfort every heart, by telling that the life that has gone out, perhaps in shadow, has not gone into everlasting separation, but that though wandering wide and long, through paths of trial and sorrow and chastening and pain, loving hearts shall come together again, and every soul being purified by punishment, passing through the furnace of purification, shall come home to the Father's house, the door of which can never close as long as a single child of His remains without.

I am a Universalist because I am a Christian, and my faith in God and His Christ, the Saviour, will not let me stop short of a successful consummation—that the most wretched prodigal of us all shall sometime come to himself in the far country to which his sin has led him, and turn with eager feet and repentant heart to his Father's house.

And now, brothers and sisters, I have told you why I am a Universalist. Had I the time I should like to tell you further of Universalist observance of the holy sacraments, its inspiration to practical service in this great vineyard of the Lord where laborers are so needed, but I close with this one word of appeal for unity among the Christian forces, and that the Universalists be not excluded from the ranks simply because they believe that the cause for which we are all enlisted will be successful in the end. And when you call the roll of the great army of Christ forget not to number among the loyal soldiers a band of pioneers, way out on the frontier, who in faith have inscribed upon their banner, "Victory for Christ."

III—What's the Use of Pastoral Calling?

Daniel Evans

IT has long been the custom in our New England churches to extend a call to a minister to become their pastor and teacher. In the course of time, the greater stress has been laid upon the teaching or preaching part of the minister's office. And there has come more recently, and it is on the increase, the tendency to make less of the pastoral work of the minister. There are some parishioners who do not expect any pastoral visitation from the minister: they are satisfied if the minister preached a good sermon on Sunday. When they go to church, they want their minister to give them something to think about, and which will help them all the week. The glad hand during the week is no substitute for a thoughtful sermon on Sunday. Such parishioners tend to keep the minister's intellectual conscience alert and keen. It is good to have a few such in every church.

The minister himself is apt to depreciate the pastoral part of his work. He thinks it is tiresome; it takes too much out of him, and for no good purpose. It is simply a conventional matter. It is mere drudgery, and the more drudgery can be eliminated from his life, the better it is for him. Besides, if the people want him, they know where to find him: they can come to his home or the church at definite interview-hours. They do this with the physician and lawyer and teacher; why not with the minister? These and other reasons some ministers give for abandoning pastoral calling.

We are convinced, however, that these are not good and sufficient reasons, and that ministers make a grave mistake if and when they give up their pastoral calling. The minister himself needs the human touch which his pastoral work gives him. It keeps him sympathetic: it makes him walk the common paths of life whereon other people walk; it keeps his heart warm and beating in sympathy with all sorts of people; it gives him a chance to see the power of religion in human life, and makes him realize that religion is not something about which to theorize, but to live by and die with. The minister may return tired from his calling, but his mind is more active and his heart is more cheered and his soul is more convinced of the power of Christian faith. He has been more ministered unto than he has ministered.

And it makes his preaching more effective. Contact with the people, knowledge of their needs, an appreciation of their burdens and sorrows, joys and aspirations, give him knowledge of just the aspects of truth which he must preach, make it possible to communicate the truth, give his preaching concreteness, directness, practicality, and so his people get help from him.

Moreover, it brings the church and the home together. The call is not simply the minister's, and it is not simply on the wife or mother. It is the call of the pastor of the church upon the home. The whole family so regard the call, and like to feel that they play some part in the minister's thought and in the church's life. It tends to bind the church and home together.

Now, brethren, begin at once your pastoral work: ring the doorbells; clasp the hands of your parishioners;

get into human relations with all your people; be the friend of all, know your parishioners and their children by name. Be good shepherds who know their sheep and call them by name and care for them individually and as a flock.

* * *

THE UNIVERSALIST MISSION IN JAPAN

UNDER date of December 3, in a personal letter to the editor, Dr. Ayres writes in part as follows:

"Our church barrack is completed, and we are using it every day for some sort of relief work. I have described this in a recent article to the *Leader*, so will say nothing of it here. One thing, however, needs to be understood by our American people: that the Japanese do not want the foreigners to do relief work (except in a co-operative way). All that we can do is to furnish the money, and endeavor to see that it is properly used. The American Red Cross has turned their money and supplies, even the hospital units which they brought, all over to the Japanese.

"The relief work which we are attempting to do is all done with the co-operation of the Social Bureua of the Department of Education. We asked them what they would like to have us do, and they said help the children of the refugees, and provide entertainments for the older people. As soon as we secure the funds we shall inaugurate a small soup kitchen, where we can have some hot soup for distribution. Every one tells us that if the refugees need anything it is hot, nourishing food. We shall only give it to those to whom tickets have been given by the Japanese relief bureau. We are now spending 200 yen per month for relief, not a very large sum, but all that we have for the purpose.

"I enclose an article on the restoration plan which will give you some idea as to the way things are going. From all that I can learn it will take a long time before any plan is adopted. In the meantime all that we can do is to mark time. We have our eyes on a couple of good locations, but at present it would be foolish to make any effort to secure a lot.

"One of the things that a missionary of the Universalist Church has to face constantly is criticism, so I am not surprised that some one thought that we ought to have gone to Tokyo sooner than we did after the earthquake. I should have tried to go sooner than Sept. 18, but was advised by the American Embassy, through missionaries who had been sent by our little summer colony, not to come as there was nothing that I could do. I found when I did go that the Embassy was right. I could have done nothing, and would have been taking food from some one who needed it. Our own people were not greatly affected, and all who were had friends do far more for them than we could. As to general work there was no place for the foreigner. I hope that I may run into this criticism when I get back. It will not take me very long to answer it.

"I do not know just when we shall start for home, but I hope that we can do so before the summer. I understand that there are two men who are anxious to come. I trust that one may be sent over shortly. In my opinion he will be thoroughly acquainted with the situation long before the new church is built."

THE PARABLES OF SAFED THE SAGE

The Parable of the Deceivers of the Elect

Editor's Note—Safed sends this message to go with the following Parable: "This is hardly a Parable—but then men are working in several denominations and getting money from ministers—and I want to warn the ministers."

THERE was a day when the Telephone rang and a Voice spake unto me saying:

I am the Physician in charge of the Tuberculosis Department of the City Hospital, and my name is Bowers. Knowest thou a learned servant of God who resideth in Boston, and preacheth at the Old South?

And I answered, I know him well, and he is a good man.

And the Voice said, We are discharging one of his Parishioners, a young man named Ralph Waldo Hale. He was on his way to Arizona, but he had an Hemorrhage on the train, and he had to stop over in this city. And now, behold, he is barely able to travel, and his ticket hath Lapsed. And he is on his way to thy house.

Now it came to pass in an hour that Ralph Waldo Hale appeared at my door. And he was tall, and pale, and evidently had Tuberculosis. And he was well dressed, and I noticed that he wore thin Silk Hose and had no Goloshes, though the weather was bad.

And he spake unto me concerning his misfortune, and said, I have not come to ask thee for money. I have a friend in this city, and him will I see. But I come to bring thee the greetings of my Pastor.

Now, I was sorry for him, for it was evident that he was sick, and I liked it not that he should be in that case.

And in another hour, behold, I had another call upon the Telephone. And a Voice said, Is this the Venerable Safed? This is the National Shawmut Bank in Boston. And behold, the Minister of the Old South hath been here to ask us to send money at once unto his friend, Ralph Waldo Hale. And he said unto us that thou wouldest be a safe man to whom to send it. Now, therefore, if thou canst find Ralph Waldo Hale, lend him all the money he desireth, and we will repay thee.

And I hung up the Receiver, and sat down and thought.

And Keturah came down to where I sat, and she inquired, saying, What dost thou think of it?

And I said, I am thinking that this Long Distance Telephone business is getting to be very nearly perfect. For that voice was very distinct. Howbeit, I am thinking that if my friend the Minister himself had spoken I should have known his voice.

And Keturah said, I listened in on the other Phone. And I think I have heard that voice before.

And I asked her, Where didst thou hear it?

And she said, I think that the Telephone message from the Hospital and the Long Distance call from Boston are all from a Booth in a Drug Store, and that the man who speaketh is Ralph Waldo Hale.

And just then the Phone rang again. And a voice spake unto me, saying, This is Mr. Ralph Waldo

Hale. And behold, the friend whom I sought is out of the city. May I return and see thee?

And I said, Come quickly.

And then I rang up the Police Station, and I said, Send me an Officer.

And also I called up the Telegraph Office, and said, Send a message unto the Minister of the Old South and ask if he knoweth Ralph Waldo Hale.

And the Officer came, and sat him down. And the message came back from the Minister of the Old South, saying, I know not the man, nor have I sent any word regarding him.

But we waited in vain for Ralph Waldo Hale. He came not.

For he surmised that I suspected him.

However, his visit unto me was not in vain. For now he goeth unto other cities, and telleth that he is a Parishioner of Safed, and describeth my Study, and everywhere he hath an Hemorrhage and hath need of money and sometimes getteth it.

And I said unto Keturah, This is not an unfriendly world so long as a man can go from city to city and in every one of them pick up Fifty Shekels in that fashion.

But Keturah said, Nay, but the Ingenuity which he spendeth thus would earn him a better living at some honest work.

And I said, At least I will warn other men, for this man with a Classickal name and a bad case of Tuberculosis is a deceiver of the elect.

And it grieveth me that men thus seek to obtain money dishonestly, or to use that which should be preparing them for Death as a means of sending them to perdition. But there be others besides T. B.'s who do that.

* * *

COMMUNICATIONS

Fighting Fundamentalism

To the Editor of the Universalist Leader:

After reading the debate between the *Leader* and the *Christian Register* regarding the merits of their respective methods of fighting Fundamentalism, my mind goes back a few years and I wonder whether it is at all becoming for either Universalists or Unitarians to be talking about sincerity, courage, or vision in dealing with this matter.

Where did this Fundamentalism movement originate? Unquestionably in the Billy Sunday revival movement. It is true that Fundamentalism had previously existed in a sort of inchoate way without a program and without apparent organization. Billy showed what a well-oiled machine, "pep" and modern circus methods could do in giving it well-defined objectives, fanatical zeal, and intolerant aggressiveness.

What did organized liberalism do in meeting this recrudescence of Dark Age superstition linked with modern vulgarity? Almost nothing. Let us look at the record. Billy Sunday was invited to hold a revival in Boston by a delegation of ministers headed by Dr. Myers, the predecessor of Dr. Massee. Dr. Myers, as their spokesman, told him that there were a lot of evolutionists and Unitarians in Boston and, said he, "We want you to come over and give them hell." Billy could not resist such a Macedonian call.

A meeting of the Universalist ministers of Greater Boston was called to consider the situation. About twenty-five were present. Dr. Harold Marshall had sent letters to school superintendents, social service workers, and newspaper men of different cities asking what, from their personal experience, seemed to be the effects of a Billy Sunday revival. The vast majority reported that the ultimate effect was bad. The saintly Dr. Washington Gladden had published to the world his opinion, the result of close observation, that such a revival was more demoralizing to a community than a Mexican bull-fight. Abundant evidence therefore was presented to show us the true character of the movement.

Having had considerable opportunity for studying the movement, I was called upon to express my opinion, and had no hesitancy in pronouncing Sundayism to be "an unmitigated moral and religious pestilence." The expression seemed to tickle the fancy of some reporters who were present, and so that was the first and only occasion on which I broke into the front page headlines in a Boston paper.

Following all this there rose up among us our General Superintendent, Dr. McGlauflin, who was very positive in his opinion that a Billy Sunday revival was a good thing and that his coming to Boston would bring much lasting good, and that we ought to set aside our prejudices and welcome his coming. He was not alone in this opinion; so our councils were divided and nothing was done. The Universalist Publishing House, however, did put forth a very excellent little booklet by Dr. Betts which had a good effect wherever read.

The Unitarians too were divided. The leading men among them were rather favorable to his coming because it was well known that eminent men in the financial world were backing the revival as a counteractant against the growing unrest. It was felt that, for the butcher, the baker, and the candlestick maker, the *hoi polloi* who were unable to appreciate the wisdom of 25 Beacon Street and 359 Boylston—the crude superstitions of Billy Sunday were a good thing, and helped to keep them quiet and content to remain in their proper place.

Billy came; and his career in Boston broke all records both from the view-point of trail-hitting and "free-will" offering. Billy was invited to address the Unitarian Ministers' Meeting and made a laughing stock of them. He showed that he is not without a genuine sense of humor, and therefore may yet be cured of his fundamentalism.

Permit me again to refer to personal experience. This is a time for plain, honest speaking. I will not quickly forget my experience in dealing with that Boston revival. Because of my opposition to it I was denounced in public and in private by some of the members of my own church, and was the recipient of anonymous insulting and threatening letters, eloquent testimony to the spirit which the revival aroused. I enjoyed my personal relations with Mr. Cotton, now on the editorial staff of the *Christian Register*. We worked together for the federation of the Unitarian and Universalist churches in Danvers. But it

is unpleasant for me to remember also that both by tongue and pen he supported that revival.

Nor was this a diluted and sweetened brand of fundamentalism. Compared with it all that the Massees and Reillies and Stratons are preaching is harmlessly insipid stuff. When Billy shouted, "If I were God for fifteen minutes your newspapers would be filled with obituaries and your freight cars piled full with the dead," he gave the measure of its spirit, as far removed from the spirit of Jesus as anything very well could be. He left Boston to go to New York, where the official affairs of the great revival were managed by a committee consisting of J. P. Morgan, John D. Rockefeller, Jr., and Mr. Stevenson, the husband of Helen Gould.

Now if the information gathered by the *Register* is no more accurate on the strength of fundamentalism than it is regarding its relative strength in the various parts of the country it comes near being worthless. Anybody acquainted with the United States knows very well that it is rank nonsense to say that seventy-five per cent of the Protestant population of the West is fundamentalist and but fifty per cent of the South. It is a sorry exhibition of provincialism to credit the East with having but twenty-five per cent fundamentalist. The very fact that in Boston itself there can be built up the largest Protestant and fundamentalist congregation in the United States, and under the leadership of such a man as Dr. Massee, ought to make New England liberals very modest. Nearly ten years residence in New England and a fairly close acquaintance in other parts of the country makes me feel confident that fundamentalism is just as strong in that section as in other portions, except in the South.

I have taken the trouble to find out the religious quality of the radical movements in the West. I have found that nearly all their leaders and the great majority of the rank and file of the Non-Partisan League and the Farmer-Labor movement are outside the Church, and have grown out of sympathy with its dogmas and its spirit. It is also true that the churches of the West are on the whole more reactionary than they are in the East. This is true of Liberal as well as of Orthodox churches. This is what gives a superficial observer the idea that the West is the stronghold of fundamentalism.

Now let us consider this fact: The labor movement and the radical farmer movement are growing. They have the children. They are steadily gaining power. The future is theirs. Certainly they have a large number of "nuts" among them and a wide "lunatic fringe." But we are getting nowhere by indulging in contemptuous criticism. The Church that has a future is the one that takes a sympathetic attitude and undertakes to give the movement sound leadership by interpreting the restless groping of the masses in terms of truth and righteousness and brotherhood.

Consider these facts taken from the last United States census. Such states as Massachusetts and Pennsylvania have approximately fifty per cent of their population members of some church. Compare this with Montana twenty-five per cent, Oregon twenty-two, and Washington twenty per cent. I believe that it can safely be said that the great majority of the inhabitants of states north and west of the Mississippi never attend any church. They are not inert and stupid. They are the most alert and intellectually keen element in our population. They have no choice except a crude fundamentalism or utter irreligion. It is not surprising therefore to find that fundamentalist Churches are really making headway in this section. Will somebody explain their greater missionary zeal? Will somebody tell why it is that, like the Catholic Church, they can find young men and women willing to go forth on starvation salary to tell the glad tidings of hell and damnation throughout these little prairie or mountain villages, and warn people against the impending and inevitable doom that awaits the world? Is it not because most liberals have no religion at all and have but merely gotten rid of their fear of hell?

Well, what are we going to do about it? These people that are ready for a religion that is in accord with the evident facts of life are not centered in a few spots. They are spread out all over the country. Therefore there is no use in planting a few isolated churches which will leave the condition of ninety-five per cent of the people altogether unaffected.

The fundamentalist has an unanswerable answer with which to meet us. He can say, "When your modern knowledge and the teachings of Darwin and the radicals have robbed men of the old faith you leave them alone to grope amidst a glaring light as blinding as the darkness out of which they have come." In that great Northwest—the Dakotas, Nebraska, Wyoming, Montana, Idaho, Oregon, Washington—we have just one weak struggling church, the one at Tacoma. It is all very pathetic—very tragic. It would be humorous were it not so tragic.

Ernest M. W. Smith.

Rochester, Minn.

* *

Another Side of It

To the Editor of the Universalist Leader:

I see that a Universalist has been writing to the *Christian Register* endorsing the stand of its editor in preference to that of the *Leader*, so perhaps it will help to keep the balance true if a Unitarian sends a hearty word in appreciation and support of your policy.

I have been a great deal concerned to see able men of the Liberal Churches working themselves into a heat in a controversy for which they are peculiarly ill fitted. If we had nothing else to do I should say, Go ahead, but our great task—the restatement of the truths of religion in relation to modern thought—lies barely touched; or, worse still for us, we are letting the initiative pass to other groups. So to turn round and squander our energy in a rearguard action with the most backward stragglers of Orthodoxy seems to me to be the worst possible tactics.

The anti-fundamentalist movement among Universalists and Unitarians is founded on two false assumptions—(1) that the intellectual side of religion has the same relative importance in Orthodox denominations that it has in ours, and (2), that the liberal and fundamentalist elements can not live together, and that we are rendering a service by helping to bring about a divorce.

The first assumption will not bear looking into. The Methodist Church, for example, is not founded on a creed, but on an experience. To John Wesley the witness of the Divine Spirit was always supreme, and the formulas of the Church but secondary—guide-posts rather than laws. In accordance with this principle he gave up one after another of the cherished convictions of his early ministry. This broad principle he built into the very fabric of Methodism, and no blundering of later generations has been able to obscure it. Consequently the great body of Methodists to-day look with quiet contempt on both wings of disputants, and "carry on" in the great task of building a home for the spirit.

We had a striking example of this in the South recently. There was an important meeting of Methodist bishops; the press had told us in advance that there was to be a great clearing up of the issues between liberals and fundamentalists. But what happened? When they got together they found that they were competent to deal only "with matters of administration," and that entrance into the field of theology was forbidden. Any one who knows Methodism will laugh heartily to himself, and thank God that religion is bigger than theology. In a very literal sense those bishops are "working out their own salvation."

What I have said of the Methodist Church applies still more to Episcopalians, only the case would have to be stated differently. A few of their ministers may fume for a while about the virgin birth, but their bond of union lies elsewhere, and they know it. Baptists? Presbyterians? There will be a few victims, but it will take more than fundamentalism to blast their ranks asunder.

As for the assumption that the cleavage between liberals and fundamentalists is so deep that they can't live together—the facts are all the other way. They *have* been living together for a generation; there is nothing new in the present situation excepting the catchwords and the names of the protagonists. If all were either liberals or fundamentalists the case would be different; but ever we must keep in mind the great silent body of church members which exerts a mediating force, and never fails to swing the extremes into line.

So I am saying to our men all the time: Don't let us waste our breath fighting the fundamentalists. They are being effectively looked after in other quarters. The very silence of Orthodox leaders is part of a settled and wise policy. They know how to deal with fundamentalism better than we do. We may harden their resistance, embitter them, give them a lot of welcome advertising; but we shall never do them a scrap of good, or gain any credit for ourselves where we want it most. Let us "carry on!"

Ernest J. Bowden.

Atlanta, Ga.

* *

A Correction

To the Editor of the Universalist Leader:

Please correct the statement of the Rev. George A. Gay in your issue of Dec. 29. I can appreciate his desire to have the General Convention go to Chattanooga in 1925. But Syracuse did invite the General Convention to come here in 1925. As long ago as the Chicago session we wanted the Convention. But Dr. Nash was strenuous for California, and we were silent. Syracuse invited the next General Convention here, and we want it to come here. This note is not controversial. It is simply a correction. Mr. Gay is all right, and I have nothing but love for him, and appreciation of his enthusiasm.

Frederick W. Betts.

Syracuse, N. Y.

* *

One of the Fellowship

To the Editor of the Universalist Leader:

Referring to the article in the *Leader* of Dec. 22, 1923, relating to Dickens' Christmas Carol, it may possibly interest you to learn that I have not missed reading at least a part of the Christmas Carol on Christmas Day for some forty years.

Peter Brown Wiley.

Malden, Mass.

* * *

THE JAPAN EDUCATION FUND

"HERE is five dollars," said an anonymous giver as he met the Editor on the street. "Don't print my name, but I'd like to help Ito's boy get an education. That is the kind of foreign mission work I can back up. I've never been strong for the other, never contributed to it. When you need another five come back. I'm not rich but I can stand a fiver now and then."

One of our Mission Circles is preparing to give an entertainment for the benefit of the fund.

When understood, it is bound to appeal.

* * *

DR. STRATON'S VIEWS

WE have promised our readers a more complete statement of Dr. Straton's views. He is the Baptist clergyman who had a debate recently with Dr. Potter, Unitarian, upon the inspiration of the Bible. The decision of the judges went to Mr. Potter.

Dr. Straton is the successor of Dr. Robert Stuart MacArthur at Calvary Baptist Church, 57th St., New York City. The church has been in the papers since his coming because of a split. Some sixty or seventy of the older members finally withdrew and united with the Park Avenue Baptist Church, of which Dr. Cornelius Woelfkin is pastor.

Dr. Straton is more renowned as an exhorter than as a debater, and spent a good part of his time appealing to the audience to be loyal to the old Book. His argument was, in part, as follows:

If the Bible is the final and complete revelation from a wise, powerful, holy and loving God, then it must be infallible and authoritative, and with that established, the affirmative has won. I would call attention, first, then, to the fact of the Bible's miraculous preservation and increase. I hold a copy of it in my hand. It has not only existed for thousands of years, but it has existed in the face of efforts of all sorts to destroy it.

In some quarters there is a tendency to discount the Bible in favor of science, but I would point out the significant fact that, while there is scarcely a scientific text-book that is ten years old that is not already out of date, the Bible after all these thousands of years is still doing business at the old stand! What

is the reason and the secret of it all? Jesus Christ said, "Thy word is truth!" Must that not be the secret of it?

Must this not be true because the Bible is the divine and infallible revelation from a wise and loving God? Have not men clung to this old Book because there have been found in it the very bread and water of life? And is it not monstrous to suppose that a maze of myths or a cunningly devised tissue of errors, superstitions and lies could so have gripped the human race? And from God's side, assuming that there is a living God who by His providences is leading the human race, is not the thought that He would allow the Bible to continue to exist and flourish if it is a fake and a fraud absurd upon the very face of it? Is it not true, therefore, that to deny the divine origin and infallibility of the Bible is really to deny the existence of a wise and loving God, if we but view the question deeply enough?

The Bible has a quality of universality which stamps it as infallible and divine. The Bible is not for one age, but for all time. Neither is it for one nation, but for every tribe and tongue. It speaks to the universal human heart, and that heart responds to its utterance as it does always instinctively to the voice of truth. Its truths convert the Chinaman or the Hottentot in exactly the same way that they convert the Englishman or the American. This can not be said of any other of the world's so-called sacred books. The Koran or the Vedas have no appeal to the universal human mind and heart, but the Bible has, and this fact in itself stamps it as a book apart.

The very difficulties of the Bible constitute a part of this element of universality, and were doubtless, therefore, included deliberately in God's wise and loving plan for revealing Himself to man. The mystery element of the Bible troubles some minds, but mystery is a necessary part of any permanent religion. We are greater than anything which we can fully understand. We have mastered it, and, therefore, we will not worship the thing that we can understand completely, but will pass on and leave it, in the search for something higher. If we could fully explain all the mysteries contained in the Bible we could soon lay it aside. There are mysteries in nature that constantly challenge scientific faith and effort and we know that we will never fathom all of the mysteries in this infinite universe. The Bible is a revelation of an infinite God, and so we will never fathom all of its mysteries.

The age-long discussions which have raged about this venerable old volume constitute in themselves a source of its perennial life, and we are seeing already that God is overruling the efforts of modern rationalism and of destructive criticism for His glory and to bring new strength to the Bible.

The next concrete and understandable fact to which I would invite your attention is the remarkable unity in diversity, which characterizes the Bible. This fact, as I shall show, argues that there is but one author of the book and, of necessity, that this author is a divine author. The Bible then is perfectly unique. There is not another book on earth like it, nor is it like any other book. Indeed, it is not one book, but a library of sixty-six books composed by forty different writers from all ranks of society, and requiring at least 1,500 years in its composition. One spirit breathes through it all; one great ideal and purpose shines with ever increasing brightness from its beginning to its close. The most sublime possible conception of God runs consistently through it from beginning to end.

Though in sixty-six divisions, the Bible is one Book. Why? There is but one answer to the question. The answer is because the Holy Spirit of the Living God was the real author!

The Bible is a glorious temple of truth, with its broad foundations in Genesis, its majestic columns rising in the record of patriarch, prophet and priest, its roof-tree in the Gospels of Jesus Christ, and its majestic dome in the Revelation of a new Heavens and new earth, wherein will dwell righteousness. The miraculous unity in diversity of this book argues conclusively to the thoughtful mind the oneness and divinity of its origin and, therefore, its infallibility.

There is another most conclusive proof of the divine origin and infallibility of the Bible, and that is fulfilled prophecy.

God Himself through the Book challenges us to faith in it because of fulfilled prophecy. He says: "I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done" (Isaiah 46 : 9-10). The Bible thus claims to be the only record of genuine prophecies in the world. And we can assert that no other book has been able to stand the test of fulfillment literally of specific prophecies.

Now the Bible also declares that we are the witness to the truth of fulfilled prophecy. It says: 'Have I not declared unto thee of old, and showed it? and ye are my witnesses" (Isaiah 44 : 8). Now, can we bear witness to the fact that prophecies made hundreds and even thousands of years before the event, have been literally fulfilled by the event? Yes, we can, and if we are truthful we must.

Assyria, with its proud city of Nineveh, flourished in Zephaniah's day, yet he propheised it sutter destruction by God. This was literally fulfilled, and Nineveh has lain in desolation for ages.

Again, Ezekiel prophesied not only destruction for ancient Tyre, but certain peculiar things about it that are most striking in their literal fulfilment.

Take, again, the case of Babylon. Jeremiah and Isaiah alike prophesied that that mighty empire, then in the heyday of its glory, would be utterly destroyed. It would cease to exist, be forgotten, moulder into dust, and be desolate forever.

Listen to but one of these prophecies: In Deuteronomy, the twenty-eighth chapter, it is written

"And Jehovah will scatter thee among all people, from the one end of the earth even unto the other end of the earth. . . . And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot. . . . And thy life shall hang in doubt before thee; and thou shalt fear night and day and shalt have no assurance of thy life." (Deut. 28 : 64-65.)

This has been literally and tragically fulfilled. There is nothing in all history so pathetic and so terrible as the history of the Jews. And what shall we say about the prophecies connected with Jesus Christ himself? Christ prophesied the history of his Church, its trials, sufferings and sorrows and yet its glorious and its final victories. And all of this has been fulfilled and is being fulfilled before our very eyes.

"The modernists and the rationalists exalt the individual consciousness as the seat of final authority. But this only means that God has been dethroned and man put in His place. Now, my friends, let us look at it frankly and honestly. We do not wish to be offensive, but we must be loyal to the truth, and the truth is that this whole modern philosophy, when it is logically followed out, leads inevitably not only to atheism but leads to anarchy!

A man who becomes a law unto himself and declares that he will do only what he thinks is right and what he wishes to do we call an anarchist. With sober hearts and earnest minds we need to face the question whether this truth does not apply to the man in the religious world who says the same thing. If the consciousness of the individual is the seat of authority and the court of final appeal, then we have anarchy in the religious world. Every man will be a law unto himself. Conflicting authorities mean that there is no authority. Such a thing means inevitably the utter destruction of religious organization of every kind, including the church, because the bond of organization is a common faith, to whose essential truths all within the organization pay allegiance.

The whole matter of religious authority reduces itself to the question whether the infinitely holy and righteous God has a right to rule His own world and His finite children. We must believe that He had. God's righteous will, then, is the ultimate source of authority in the religious world and that will be revealed in the Bible.

Within the limits of the great truths that have been revealed to us the individual is free to choose for himself; but, unless we are to have chaos and confusion unspeakable in the religious world, there must be the unifying tendency of a common faith arising from the authority of an accepted body of truth. This

body of truth we have in the Bible. Its teachings and principles have been verified by age-long human experience, and it has vindicated its right to stand forever as the spiritual guide and counselor of man. The truth that it proclaims and the principles that it enunciates appeal to the spirit and the name authority as do the axioms of mathematics or the final principles of laws within the field of their dominion.

A new understanding and a practical application of this old truth will bring renewed power to the modern pulpit and the Church to-day. Why is it that with greater wealth, enlightenment and numbers than ever before in Christianity's history many of her churches, especially in our cities and centers of culture are declining? The reason is not far to seek. A question mark concerning Christ and the Bible has gotten into many pulpits. Its poisonous roots reach down through the soil of uncertainty to the subsoil of doubt and even into the dark deadly mold of infidelity itself. Its fruits show in the preaching of the day. The silly sensationalism, the "ragtime" religion that is seen in many of our churches and the puny little essays that are delivered from many of our pulpits, and dignified through courtesy with the name of sermons, are pitiful in comparison with the grand preaching of the past which gave forth a sure note of warning and promise by the very authority of God Himself speaking through His holy word. Let us re-establish the authority of the Bible and come back to the old-fashioned preaching which flows from it, and we will see the same good fruits from it to-day which came from it in the generations that are gone.

The rejection of authority in the civil state, in the home, in social life and in the church is the greatest and most menacing danger of to-day. Half of the world has been already plunged into anarchy and the other half seems trembling upon the brim of that dreadful precipice, because the truth of authority has been rejected by the superficial thinking of the times.

We must re-establish respect for authority everywhere and that can come only through re-establishing respect for the Bible and God's word.

I ask you to think too not only of the Bible's influence upon society at large, but of its infallible guiding power in the individual life. I do not believe in any idolatrous regard for the Bible nor do I believe in looking to it as a book of magic, and yet, I dare stand here and assert in this presence, in the light of our history as a people, and in the light of individual experience, that the Bible does have a mystical power through which God speaks to men in a way that is mentally illuminating, inspiring and to the individual final and infallible.

In establishing the affirmative of this debate, I do not have to prove that the Bible is infallible to all men. Spiritual things are spiritually discerned just as physical things are physically discerned. The Bible is not an iron safe that can be opened only by some key which we are strong enough to forge and fashion, or by some combination which we are shrewd enough to figure out. The Bible is rather a beautiful flower which can not be forced open, but which will open itself in the sunlight of faith and love, and give forth a beauty and sweetness that are divine. We need above all things else to-day that warmth of appreciative atmosphere and of humble devotion which will cause its deeper spiritual beauties to unfurl for us, and to enable the rare perfume which so sweetened the lives of those in the generations that are gone.

In closing, I have but one request to make of my honorable opponent: let him stick to facts and avoid fancies in his handling of this old Book. The Fundamentalists are criticised by some surface thinkers because it is asserted that they argue about doctrines. We are arguing about facts. Behind every true doctrine of the Church there are substantial facts. The Fundamentalists live in the realm of reality and not in the realm of hypotheses and subjective ideas.

Let us beware, those of us who lead the people, lest in these latter times we ourselves allow ourselves to be deceived by the adversary and to fulfill what Paul said: "And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2 : 11). The good works and the mighty influence of the Bible in all of the past, once more, I repeat, are a sufficient credential for its truthfulness, and, therefore, its infallibility.

* * *

THE SHE BEARS AGAIN

In the recent Potter-Straton debate on the literal infallibility of the entire Bible, Mr. Potter raised several telling points, but he failed to mention the particular incident which has always seemed to us the chief bar to acceptance of the doctrines of the fundamentalists. We are thinking of the story of Elisha and the bears which is told in the twenty-third and twenty-fourth verses of the second chapter of the Second Book of Kings. This is it:

"And he went up from thence unto Bethel; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

"And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them."

We are not asking the rejection of this on the grounds of logic and common sense, but rather for the glory and honor of God. Such tales defame the Creator. There is no indication of divinity in the event, for the miracle, as related, is not only cruel but lacking in wisdom. It would have been much better to send hair to Elisha rather than she bears. Such a manifest sign and portent would have silenced and rebuked the mockery of the children and pleased Elisha very much.

After all, even though forty-two children had been torn, Elisha remained bald and knew that he was bald. And he could not go about continually with two she bears at his heels. He could have found no comfort in them since they would, in time, become symbols of his baldness rather than active agents of revenge.

And again, it seems to us that Mr. Potter failed to attack Dr. Straton on one ground where he quite obviously failed in his professed fidelity to the literal and exact word of the Bible. Certainly there is nothing more explicit in the New Testament than the doctrine of non-resistance. There are also some very definite and disturbing words in the Decalogue. But to the best of our remembrance Dr. Straton did not find it impossible during the recent war to convince himself that God did not quite mean it when He said: "Thou shalt not kill."—*Heywood Broun, in New York World.*

* * *

CHRIST CRUSADE

We wonder whether or not the delegates who voted so unanimously at Providence that the Universalist Church should begin a Christ Crusade really appreciated what this project, to which they bound themselves and their churches, really means.

Did we take the matter seriously? But then, do we take Jesus seriously? Do we think he meant what he said? And what does discipleship signify?

There are some who may say that this Crusade will be but a farce because to follow Jesus would so radically change our way of life that few will have the courage and consecration to adopt it. Few ever have. Why should we expect any great change now?

Perhaps the effort will bring little tangible result. However, it is well to start on this Crusade, first because it is always ennobling to feel an ideal if only for a moment.

It is always inspiring to see visions, though the clouds may speedily gather and they be lost to view.

And perhaps we shall be stirred to be a little more Christlike.

And it may follow that we shall find the real Christ living so much more satisfying than anything lower that we shall go on and try again.

So let us begin, and next Sunday we shall try to picture something of what it will mean.—*The Messiah Messenger, Philadelphia.*

Home and Children

BEAUTY IS LOVE

C. W. Tomlinson

A summer night. A landscape vast and dim,
With quiet clouds adrift before the moon,
And starry spaces.
The clouds are peaceful as might be the souls
Of men in harmony with God, at perfect rest,
Afloat in a pure heaven, illumined by His love.

O Father dear, I love Thee for that love,
Wide as the universe and long as time,
Which Thou from times forgotten hast bestowed
In guiding mankind's upward struggles so
That they might in increasing measures grow
Aware of this soul-thrilling beauty in Thy world
And draw keen pleasure from it.
Thou art Love.

This road leads far across the sandy moors—
Sands carried here by streams that ceased to flow
Long ere man trod the earth. But surely then,
As now, pale clouds before the moon
Sailed through the summer skies night after night,
And in the soul of some wild living thing
Striving toward human status unawares,
Awoke a sense of beauty, thrill of joy.
From then till now appreciation grows,
And those of us who ope our eyes to see
Find in Thy beauty assurance of Thy love,—
Indeed, Thy love itself. Our souls respond.
Father, I thank Thee; and with all my might
I love Thee for Thy love.

A summer night. A landscape vast and dim,
With quiet clouds adrift before the moon,
And starry spaces.

* * *

FRANK'S BANDED ROBIN

ALL through the beautiful summer days Frank had been watching the birds. There was one robin redbreast that he called his own, because he had fed it and it had become very tame. In the spring the robin had built a nest under the roof of the porch, and Frank could look into it from the window. First he saw the light blue eggs and then the funny-looking baby birds, and he watched the mother feed them. Now it was almost time for the birds to fly south for the winter, and Frank knew that he should miss them greatly. He was especially sorry to have his robin go and leave him.

Just at this time Frank's Uncle George came to the house bringing with him a wire trap nearly a yard long.

"What is that for?" asked Frank.

"I use it to catch birds so that I can band them," answered his uncle.

"Band them? What does that mean?"

"I am employed by the United States government to care for birds and to learn all that I can about them. My farm is a 'bird sanctuary,'" answered Uncle George. "No birds can be killed on my farm. I have built places where the birds can bathe and can have water to drink. I put out food for them and do everything I can to make their home a pleasant one. I also study their habits. Birds are valuable help to farmers and to people who have gardens. We ought to have more song birds to destroy the insect pests that eat the crops.

"Then too," continued Frank's uncle, "the government wishes to know more about the habits of the birds—where they spend the winter and whether they return to the same place in the North the next spring. So on the birds I catch I put a tiny band with a number."

"O Uncle, do you mean that you can catch my robin and band him so that we shall know where he went from here?"

"We can try," answered the uncle.

The trap was placed on the ground where Frank said he usually fed the robin. Uncle George made a little path of seeds leading to the trap and put some inside it too. Then Frank and his uncle went into the house that the bird might not see them.

After supper the two looked at the trap, but found nothing inside. "I'm going to close the trap for the night," said Uncle George. "I do not wish any bird to be caught and have to stay in it all night. It would try to get out and might hurt itself."

Early the next morning Frank's uncle was out and again set the trap, and as Frank came downstairs before breakfast he met his uncle coming in. In his hand he held a small box made of netting.

"Come with me, Frank," he said, "and we will look at the trap." They found a robin fluttering round inside. Frank felt sure that it was his particular pet. Uncle George put the net box at one end of the trap where there was a door. He opened that, and then he gently coaxed the bird into the box. When it was safely inside Uncle George reached in his hand and took out the robin. Holding it securely round the neck he took from his pocket a tiny piece of curved metal on which was the number 69,804. Then he put this metal ring round the robin's leg and pinched it together with a pair of pliers.

"See, Frank, it slips up and down on the leg and can not hurt the bird. Now when the robin flies south if some other bird-banding agent catches it in his trap he will look at the number and send word to Washington that he found robin 69,804 and tell where he found him. At Washington they will write me about it, and I will tell you. Of course, it may be that no one will catch this particular robin because there are a great many birds and only a few people banding them."

"Could I do it, Uncle George?"

"No. The government allows only those who know a great deal about birds to do this work."

Very often through the winter Frank and his mother talked about the robin. Sometimes they imagined him in Florida, sometimes in South Carolina.

When the birds returned in the spring, one robin seemed so tame that Frank felt sure it must be his pet. Soon the bird began to build a nest in about the same place under the porch roof where the nest had been the summer before. It was not long before Uncle George came to the house again bringing his bird trap. They set it in the old place and baited with seeds as they had done before and put in pieces

of twine and cotton for the nest. After a little they caught the robin and found the band 69,804 on his leg.

"O Uncle George!" exclaimed Frank, jumping up and down in excitement. "It is my robin. That's the very number you put on. Isn't it splendid? When do you suppose you will hear from Washington?"

Uncle George took a paper from his pocket on which was recorded the report of many birds banded. Among them they found robin 69,804 caught in Alabama on December 24 and again on February 18.

"Now I know just where my robin spent the winter," said Frank eagerly. "I'm going to read all I can find about Alabama so that I shall know just what kind of a place it is and how it looks down there. You can learn a lot about birds by banding, can't you?

"Say, Uncle George," continued Frank, "with airplanes and radio and bird banding we shall soon know everything there is to know, shan't we?"

But in response to that question Uncle George only shook his head and laughed.—*Ruth Mowry Brown, in Youth's Companion.*

* * *

THE ONE THING LACKING

My boy, at school you're doing well,
As I am glad to see;
You've learned to read, and write, and spell,
And tackle rule of three.
In dates of history, I wot,
Your father you would beat,
And teach your grandmamma a lot
In magnetism and heat;
And as for writing poetry
This unassuming bard
Confesses with a stifled sigh
You run him mighty hard.
But one thing I much grieve to say
Your youthful prowess floors
(Though you may master it some day),
The art of shutting doors!

Cartoons Magazine.

* * *

HOW NOT TO READ NEWSPAPERS

Most people read newspapers. Most families subscribe to a newspaper and read it in turn. In many families there is some one who takes the paper apart as he peruses it, and when it is passed on to the next reader it is in six, or eight, or ten, or so sections. These sections must be laboriously sorted, and the rumpled pages replaced in their proper order before the newspaper is again fit to read. Even after this sorting and replacing is done the mussed paper will not fold properly, and serious—yes, serious—inconvenience is given the hapless successor of the despoiler. Our idea of how to start the day wrong is to find the morning paper thus torn to pieces. It is so unnecessary. It does happen, of course, that sometimes two people read a newspaper at the same time, and when this happens the paper naturally must be taken apart. This—to our prejudiced way of thinking—is unfortunate, but under the circumstances unavoidable.

But the fiend—he is—who sits all alone, and deliberately, and needlessly, and wickedly dissects a perfectly innocent newspaper so that the next in line of inheritance has to play picture puzzles before he can set himself comfortably to read the news—throw him to the cobras!

We have a scheme to get even with this class of malefactors, a few of them at least. We are going to find some of them some day who exist from Thursday until Thursday when the *Saturday Evening Post* is delivered to their impious front doors. We are going to steal this magazine away before any one else can read it, and we are going to do the first reading of it ourselves, beginning with the first story. When the story is "continued on page 144," we are going to tear out page 144 and all subsequent pages where the story appears. We are going to follow this same practise with every story and article in the magazine. When we have finished we shall place the wreckage in a neat and unsorted pile on the library table, and life for a time will be very sweet.

Is it any more necessary to tear a newspaper apart in order to read it than it is a magazine? It is not. In order to read a book is it necessary to tear the chapters out? If you refer to something in the encyclopaedia must you rip out the pages whereon is printed the reference you are looking for? Perhaps we are crabbed, but dissecting a newspaper seems to us not only unnecessary, but a practise which indicates such a disregard of the rights of others as to warrant giving the miscreant who follows it a term grade of minus thirteen in the University of Manners. These people, as boys, undoubtedly tied tin cans to dogs' tails and would without much question steal the baby's rattle now, if given a chance.—*Princeton University Press Advocate.*

* * *

BEING BUSY

When people tell one another how busy they are or have been, although they are likely to lament the "busyness" they usually regard it as creditable. And yet to be busy is not necessarily to be engaged in anything worth while. Being busy and working are by no means synonymous. The disparaging expression "a busybody" arose from a perception of that fact. People who keep themselves pretty constantly occupied with work have no time or inclination for mischief-making, yet people can busy themselves in making mischief. They can busy themselves too in ways that do no special harm to others and that are yet futile and frivolous. A great many people, for example, are busy performing social acts and rites that have no particular value.

Being busy in the sense of being constantly occupied with the little complications in the web of life is a harassing and discouraging form of activity. Yet nowadays people give more time and effort to the attempt to deal with such complications than ever before—because the complications are more numerous and intricate.

The persons who are busy most of the time on productive, interesting work of some kind, and who do not allow the element of busyness to invade their hours of recreation and relaxation, have a sound philosophy of life and are living in accordance with it.—*Youth's Companion.*

* * *

AN ANT PREVENTIVE

A few years ago we did light housekeeping in Bermuda, where we found tiny red ants a great pest. Food materials, like butter, candy, cake, etc., were immediately covered with them if left exposed. One day, by accident, some fudge was left on the pantry shelf on a small aluminum plate and, much to our surprise, was discovered in the morning free from ants. By experimenting, we found that anything could safely be left on the aluminum plates. In Florida, the next winter, the red ants were again annoying, especially in the bread-box. By placing the box on an aluminum plate, we found we had no trouble. Then later, in Iowa, our cook found a sugar-can into which the ants had penetrated. After freeing the can of the ants, we put it into an aluminum dish, and in the morning there were absolutely no ants in the can. Our experience is limited, but this seems to us like a real discovery, and we should like to see it tried by others.—*Good Housekeeping.*

* * *

NOT MUCH EXTEMPORANEOUS STUFF

The old negro attended a service in the Episcopal Church for the first time in his life. Some one asked him afterward how he had enjoyed the experience.

"Not much, shohly not much," he declared, shaking his head. "Dat ain't no church for me. No, suh! Dey wastes too much time readin' the minutes ob the previous meetin'."—*Exchange.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

FROM MISS POWELL'S DECEMBER REPORT

The offerings for Dec. 23 and Dec. 24, plus enough to make $12, are to be divided between Japan (Sunday school offering) and Armenia. I have made so few calls no note is made of them, but I have had many, many callers and workers for the month. The whole month has been one supreme joy and delight, although it leaves me breathless and with a spine ache. I can never again undertake so extensive a Christmas without a permanent helper in the house as well as a music director.

The sacred pageant given on Sunday evening, Dec. 23, was a truly wonderful thing in execution and spirit—twenty-three in cast, including a real baby, and a chorus of sixteen in addition. The Christmas tree on December 24 was the best ever. There were 100 children remembered, all the mothers and old people, and a barrelful left over for next year. Not a drop of liquor was seen or even smelt in or around the Chapel, and the whole valley was very quiet.

Dec. 24—at night spent the night with the Allens. Dec. 25, a. m., went to a "baptism," at noon, took dinner with the Warrens.

Great credit is due Miss Nelson, the helper from Asheville.

* *

FROM INMAN'S CHAPEL

After two days' rain, at daylight "Bald" and "Gold" now are snow covered; one a fairyland picture with the evergreens of "Seven Tree Spring," a ring of dark green in the center of the whiteness, Cold Mountain, a towering shoulder against the sky with but a line of white ostrich plumes running all the way up.

In "our valley" just a flurry of snow here and there and not as cold as the wind would have you think. The ground has not even stiffened and there are only rays of ice in the watering tub.

What happened at the manse between 6.45 and "plumb" 8 o'clock a. m.? Fires, breakfast for "man (?) and beast." Before leaving the table a C. B. G. girl bound for the jitney and school. She brings an offering of rich pine. Gold would not be more acceptable, for *dry* kindling is hard to find. An appointment is made to help on arithmetic this evening.

Then comes a man neighbor bringing a box of the most beautiful "greens" to have addressed to Mrs. Turner in San Diego. "I just naturally love that woman and want to send her some Christmas," he says. Ferns, evergreens of all sorts, colts foot (galax), deer vine (partridge vine), green leaves of trailing arbutus—how the beauty as well as the thought will delight a city dweller even in California! On the morrow another box will be brought for Mrs. Pinto, "my niece Winifred," whose sojourn with me this summer is so warmly remembered. All this purely voluntary, with no word of suggestion from me. All before 8 a. m.

At 10.45 a. m. I am finishing this letter, and laying out material for a trip down the valley with Lex after dinner. Included are "speeches" just composed for Japanese and Armenian, and the Christmas tree and "long, long thoughts" for the coming church services on Sunday. The Pageant of Life, leading up to our sacred pageant Sunday evening, Dec. 23. All Sundays are kept at Inman's Chapel. Nov. 4, All Souls Sunday, Nov. 11, Armistice Sunday, Nov. 18, Work Sunday, which resulted in a big pile of wood for the chapel, Dec. 3, Golden Rule Sunday.

So it goes.

Hannah J. Powell.

Dec. 6.

* *

TREASURER ELECTED

The Executive Board announces the election of Mrs. Persis C. Shedd, 175 Ocean St., So. Portland, Maine, as treasurer of the Women's National Missionary Association.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE THIRD FLOOR BACK

The General Sunday School Association receives an average of thirty letters a day and sends out an average of fifty. Would you care to stand behind the chair in the sanctum and glance over my shoulder at a few of the messages just delivered?

Here is one from historic Winchester, N. H., contributing a funny story for our scrap-book. "A teacher in our kindergarten had told the story of Moses in the bulrushes and was asking questions. 'And why did Miriam go back to the house?' she asked. A bright four-year-old girl was quick with the answer, 'To get the baby's bottle.' "

The pastor of our Unitarian-Universalist church at Atlanta speaks interestingly of his plan for getting the Sunday school children to attend the opening service of his church, saying that they remain fifteen minutes and then, while a soft march is being played, retire.

A note from the faithful treasurer of the faithful school at New Haven, Conn., encloses a check for $110, a contribution for our philanthropic offering.

The president of the New York State Association, who is also pastor at Perry, gives an account of the Christmas program carried out by his Sunday school, Miss Earle's service having been used with local additions and adaptations.

A letter from Rev. W. Edward Raffety, D. D., a good friend of our Association, tells of his promotion from editor-in-chief of the Sunday School Publications of the Baptist Church to be editor of the new *International Journal of Religious Education*, which is to be issued by the International Sunday School Council and which, in the opinion of Hugh S. Magill, will give him the greatest potential possibilities of any editorial position in the field of Christian Education.

Any letter from Rev. Lucy Markley is certain to bring an important and welcome message. Let's see this one. Fine! She says that she will take a field trip for the General Association, visting the schools and churches in Minnesota and Wisconsin.

And what's in this envelope with the queer blue stamp? I know without opening it that it is from a man whom I admire and love, our leader in Japan, Dr. S. G. Ayres. "We are happy to know that the Providence Convention stood so loyally back of the Mission. I trust that the $100,000 for Japan will be raised quickly that the Mission may have the new building within two years at most. We are doing well in our barracks. What we are able to do in relief is much appreciated."

Troy, Ohio. Let me see. Who is it that writes to me from Troy? And what kind of letters does she send? Oh, yes, I remember now. Mrs. Frank French always sends words of brave consecration which give me a thrill of hope. To-day she tells of the Christmas offering, very generous for her little school, praises the children for their participation in the program, promises to take the International Missionary offering later, and asks for six copies of the loan library catalogue.

We mustn't try to read the whole batch of letters, but here is a good one for the end. It comes from "Mother" Quinby, one of the wisest and best of women, it thanks us for the greetings sent for her ninetieth birthday and it gives us her blessing. Who would not work hard and happily, aware of the benediction of dear "Saint Cordelia?"

Letters received mean letters to be answered. Sometimes they have to have attention when the clock hands are racing and when a thousand other duties press. There is, however, one rule, clearly understood by every member of our staff, as inflexible and unchangeable as the laws of the Medes and Persians. No letter ever is to go out from this office on any subject or to any person that can not be written with a smile of good-cheer and good-will. Perhaps it is partly because of that rule that our incoming mail is so uniformly delightful.

The Sojourner.

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 20. Morning, Medford, Mass., First Church; evening, South Shore League, Quincy, Mass.

Jan. 27. Morning, Lawrence, Mass.

* *

YOUNG PEOPLE'S WEEK

During the last week in January, the organized young people of the Universalist Church are given an unusual opportunity to express their own ideas and convictions relative to religion and the Church, and to bring these to the attention of their elders. They will speak from many of our pulpits, and their words will be worth listening to. It would be worth while, if it were possible, to bring all these addresses together and make a composite of them, the perusal of which would be vastly revealing as to the thought, purpose, devotion and ideals of the Universalist young people of to-day.

Some of the things which will be said are to be found in the Young People's number of the *Universalist Leader*, which I have just been reading. Some of them are the same as have been said on Young People's Days every year for thirty years. Each generation and each group of young people must of necessity make the same discoveries about the world and their relation to it that their predecessors have made. And each discovery is a fresh one and filled with all the marvel of novelty. It matters not whether the Vikings from the North visited America before Columbus. There was just as much thrill in the hearts of the Santa Maria's crew when they sighted San Salvador.

So some of the things that will be said on Young People's Day will be an echo, in the minds of listeners, to what they said when they were the young people of the Christian Union a generation ago. But let us never forget that those same things, echoes though they be to some of us, come with all the force of freshly discovered truth to those who now speak.

If Young People's Day did no more than give each new group of young people a chance to announce their discoveries, it would be worth while. And the fathers and mothers in Israel should listen as fondly for that word and be as delighted when it is spoken as the fond mother and father listen for and repeat the earliest words of their first child. They are just as significant in the soul's development.

What Young Folk See

"Your young men shall see visions," as is true in A. D. 1924 as it was in B. C. 924. Young people are making discoveries to-day of which their fathers and mothers never dreamed. Do not be surprised if some of those discoveries are announced and those visions described on Young People's Day. Some of the announcements will be of things that are not so; others will be of visions of what will never be. Mistakes of that sort have always been made, and always will be, as long as man seeks for new truth. But some of them will be of that which is true or will be true, and no amount of unbelief or denunciation will prove them false.

One of the discoveries which youth is making to-day is that of the power of youth. It was everywhere proclaimed during the years of the war that the safety of the world depended upon the youth. They saved the world—were successful in doing that for which they were sent. And now they are really believing it, that the safety of the world depends upon its young men and women. Let us not, who are older, denounce them for accepting the truth of what was dinned into them by all the power of war-time propaganda. Sometime we may even be grateful that our propaganda was successful.

This discovery of the power of youth is evident in many ways. In some places it shows itself merely in the flouting of old time customs, prohibitions, taboos. In others it is really constructive, and is trying to make improvements in established institutions and methods.

The attitude of youth toward the Church is illustrative of both these tendencies. There has probably never been a time when youth was so openly disregardful of the institutions of religion. Perhaps that is largely due to the fact that there has never before been a generation of parents who have so openly neglected them.

At the same time, it is equally true that youth has never been more vitally concerned about religion than it is now. Read what Percy Clarke and Harold Lumsden wrote in last week's *Leader* concerning class and private discussions at Cornell and Illinois. Many stories of that sort have come to me in recent years. Seventy-four hundred delegates from nearly a thousand colleges and universities met at Indianapolis during the holidays in the quadrennial convention of the Student Volunteer Movement. Young people are interested in religion and in its institutions.

So far as I know that sort of thing was not happening twenty years ago when I was a college student myself. Certainly it was not attracting the large share of public attention which is the case to-day.

In my years of association with the Young People's Christian Union, including fairly active participation in twenty-six annual conventions, I have never known a time when the young people were so tremendously interested in what the Church was doing and planning to do. With full loyalty to the General Convention, and complete co-operation with it in missionary enterprises and other matters, there was no interest in what the Convention itself did, so far as denominational policies go. Now the young people are demanding a "program," and sometimes coupling with that demand an indictment that our Church does not have one.

Of course, the indictment is unfair, because we have a program, only it has become so much a part of the life of the Church that those who have just become acquainted with the Church in recent years take it as a matter of course. What the young people really want is a new program, a better program, a bigger program, and one that harmonizes with recent changes in the world's thought and organization.

And the young people are not only insisting that the Church adopt such a program, they are saying, in effect, "If the Church doesn't adopt such a program, we will." They feel their responsibility for the Church and its work. They are tremendously interested in it. They have been told repeatedly, "The young people of to-day will be the Church of to-morrow," and they believe it. They believe it so thoroughly that they are determined to make the Church of to-morrow better, more influential, more Christian than the Church of to-day.

We shall do well to listen to them on Young People's Day.

Stanley Manning,
Director of Young People's Work.

Boston, Jan. 11.

For the Quiet Hour

Faith, in the first instance, is the resolution to stand or fall by the noblest hypothesis; that is (may we not say) to follow Christ wherever he may lead us. Faith begins with an experiment and ends with an experience.

J. H. Jowett.

How wonderful a Teacher we have! Sometimes we seek him in the house, but he is not there; we go forth seeking him and find him perhaps in the wilderness or on a mountain praying, or leading some poor blind man by the hand, or eating with publicans or sinners, or asleep in a storm, or conversing with a Samaritan woman, or surrounded by wrathful men, or bearing a cross. It is not merely his words that instruct. His place, his occupation, his companions, his environment, his garment, his silence, his submission—all teem with instruction. And they that learn of him are made like unto him.

George Bowen.

Wherever this gospel has penetrated men have begun to give witness, not from others but from themselves. I saw Jesus, one says, and my heart acknowledged him as sent for me and he has made me a cleaner, stronger maa.

William Malcolm MacGregor.

He that knows only how to enjoy and not endure is ill-fitted to go down the stream of life through such a world as this.

Henry van Dyke.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Helene Ulrich is in the Polyclinic Hospital, New York City, recovering from an operation. Rev. Gustav Ulrich, her brother, a student in the second year at the Canton Theological School, will take her work during the two or three months necessary for her to be away. Miss Ulrich has made a fine beginning in her new work at Gorham. It is fortunate that another member of her family is equipped to step into the breach.

Dr. John Smith Lowe received a telegram at the Board Meeting in New York City advising him that his mother had suffered another stroke of paralysis at her home in northern New York. Friends throughout the country extend sincere sympathy.

Rev. Ernest M. W. Smith of Rochester, Minn., has just completed a series of Sunday evening addresses on "Great American Bogies." Subjects treated were "Bolshevism," "Foreigners and Lesser Breeds," "The Jew, ""The Catholic Church." Rochester papers are devoting many columns to reporting his sermons.

Dr. Thos. E. Potterton is the subject of a feature article in the Sunday edition of the *Brooklyn Eagle* on how Dr. Potterton met the problem of religion for the man in the street when church doors were closed, giving many of his sentence sermons.

Connecticut

Bridgeport.—On Christmas Sunday it was our privilege to have the Rev. John Smith Lowe, D. D., bring us a message of cheer and uplift. At the close of the service, the church school presented an impressive "White Gifts for the King" service. All pupils, officers and teachers brought gifts which were placed at the foot of a cross bearing the words "Self, Service and Substance." The gifts were taken on Monday to the Hall Home, Associated Charities, and distributed to the Day Nursery children. A number of boxes were also sent to Rev. Hannah J. Powell, Sunburst, N. C., and Rev. Joseph Jordan, D. D., Suffolk, Va. The offering was for the Near East Relief. One of the best things done by the church school here during 1923 was the carrying on of the Community Daily Vacation Bible School in co-operation with the First Methodist and United Congregational Churches last July in which eleven nationalities were represented, including pupils from fourteen churches of the city. Despite the fact that this old church has been without a pastor since Sept. 1, all activities have been carried on successfully. After hearing a long list of supplies, the society extended a call to the Rev. Charles Kramer of Cooperstown, N. Y., who began his pastorate, Sunday, Jan. 6, and at this time because of the finances of the society the board of trustees voted to dispense with the minister's assistant and parish worker, Mrs. A. N. Blackford, who has served four years.

Maine

Rockland.—Rev. John M. Ratcliff, pastor. We regret to lose Rev. and Mrs. E. W. Webber from our parish, but wish them the best of success in their new duties of superintending the State School for Girls at Hallowell, which began January first. While chaplain of the State Prison at Thomaston Mr. Webber was a ready and willing helper and Mrs. Webber, among many things, served as president of our Mission Circle for two years. This church entertained the State Convention in September, the ninth time it has been host to the Maine gathering of Universalists. The annual fair in November was a most successful event, the return being over $1,000. Our Christmas activities included dinners for needy families, a musical program, which was much praised, at the morning service on Christmas Sunday, and in the evening a program of Christmas plays and an adaptation of the pageant given at Providence. The pageant was repeated at the Community Christmas Tree exercises on Christmas eve. The Y. P. C. U. has planned an educational tour similar to the auto camping trip to the Muncie, Ind., convention last summer. Twenty young people are competing in a contest for honors as delegates, credits being based on church, Sunday school, Y. P. C. U. attendance and religious service. The trip will be to Washington, D. C., and the national convention at Ferry Beach will be one of the features.

Massachusetts

Chelsea.—Returns from the annual fair show a net gain of nearly $1,000. The Clara Barton Guild was instrumental last spring in starting Sunday evening services, and these were continued beginning with October. We are now uniting with the First and Central Congregational Churches in union services Sunday evenings, which have been a great success. Through December the meetings were in our auditorium. On Dec. 9 Rev. Hazel Kirk addressed the union congregation. The Guild presented a Christmas pageant Dec. 23. There is a gradual increase in attendance at the Sunday morning service. New hymnals have been added to the Sunday school equipment and monthly stereopticon talks have been arranged for through the General Sunday School Association. The church calendar, "The Messenger," is being sent into 175 homes weekly.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. The Christ Crusade starts with the accession of nine members to the church. The bazar held early in December netted the Ladies' Social Circle about $330 and was one of the most successful ever held. At the candlelight hour on Christmas Sunday the church school presented to a large audience the pageant, "The Adoration of the Kings and Shepherds." The parts were well taken and a keen interest carried every part to its climactic closing. Following the pageant there was a pleasant rally round the Christmas tree with "Santa Claus" as the popular entertainer.

New York

Dexter.—Rev. Harry Westbrook Reed, D. D., pastor. Ten people were confirmed and five were baptized on Sunday, January 6. The annual parish banquet was held on Thursday evening, Jan. 10. The children of the Sunday school were entertained at a Christmas party on Thursday evening, Dec. 27. Congregations are splendid and the Sunday school, under the able leadership of Mrs. Fred Casler, is doing unusually good work. A teacher training class has disbanded, as all six students have taken classes or are acting as substitutes. But another class has been formed.

Perry.—Rev. William J. Metz, pastor. All financial needs of this church are supplied by direct giving, no money-making entertainments or suppers being held. This condition is largely due to the wonderful influence of the former pastor, Rev. Clara E. Morgan, now of Hornell, N. Y. Since the coming of Rev. and Mrs. William J. Metz and family, however, a Social Circle, with Mrs. Earl V. Jenks as president and Mrs. Porter Davis as secretary-treasurer, has been formed. Occasional meetings are held and fellowship suppers for the parish are arranged. In October Laymen's Sunday was observed. A male quartette consisting of Messrs. John Herzberger, Fred Washburn, Harry M. Smith and F. M. Crocker took charge of the music and acquitted themselves in a very creditable manner. George Coburn—one of our younger men—conducted the service, while Carl G. Clarke and Dr. F. M. Crocker gave two fine and helpful addresses. As a church we joined during November with the Methodist Episcopal, the Baptist and the Presbyterian churches in a community-wide evangelistic campaign. Rev. Joe Hanley of Iowa was the preacher and Fred Fisher of Chicago was the musical director and song leader. With a very few exceptions nothing was said or done to which a Universalist could not say a hearty "Amen." And we feel sure that the emphasis on religion for a month brought definite results. Christmas Sunday saw a large congregation out. Our regular

quartette choir consisting of Mr. and Mrs. John Herzberger, Mrs. Harry M. Smith and Dr. F. M. Crocker, with Miss Isabelle Cole at the organ, had arranged a wonderful program of music. The sermon by the pastor on "Christ in You" elicited much favorable comment. One of our ladies—Mrs. A. W. Heath—acted for the second year as village chairman of a committee to provide Christmas cheer to many of the boy and girl wards of New York State at the neighboring Craig Colony for Epileptics. An auto load of gifts were secured and much happiness brought to these unfortunate children. On the evening of Dec. 30 the church school arranged the program with some additions of Christmas tableaux as suggested by the G. S. S. A. The offering was taken for Near East Relief and more than $29 was received. An annual feature of the holiday season is a party for the children of the church school and their parents. The attendance at church services is holding up remarkably well despite the bad roads and other wintry conditions prevailing. The church school, so the superintendent, Miss Emma Hollister, said at a recent service, has fulfilled the slogan of January, 1923, in that it had all through the year been "a glowing, growing school."

Central Square.—Rev. Julia M. Tobey, pastor. The Ladies' Social Circle held their annual sale and chicken dinner in the church Saturday, Dec. 8, which was well patronized and amounted to $350. Miss Tobey attended the State and National Conventions and from both brought us most excellent reports. The Y. P. C. U. meets every Thursday evening and the Mission Circle once a month. Our church school had a splendid Christmas entertainment on Sunday, Dec. 23. At this time the Near East offering was taken which amounted to about $52. After Santa Claus had distributed the gifts both the children and members of the congregation numbering 140 were served a delicious dinner in the new dining-room. The church school is in fine condition. There is an attendance of about forty-five with a splendid working force of officers and teachers.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. Christmas was a big event with us. The Sunday school for the first time in the history of the town (where there are eight churches), undertook and presented successfully a pageant "The Prophetic Child." The church was prettily decorated for the occasion and the stage effects were in keeping with the scenes depicted and the occasion of the presentation. The annual "candlelight" service which has been a feature of Christmas for several years was also a big feature this season. The Sunday school launched a money raising campaign during the evening for the raising of an organ fund. It is planned to raise funds for the installation of an electric blower pipe organ as soon as the funds can be raised. The Christmas tree for the Sunday school on another evening was also a very enjoyable event. At the annual parish meeting Monday evening, Jan. 7, in connection with the annual parish supper, which was attended by fifty parishioners of all ages, the reports of the officers of the parish showed all bills paid and a good balance in the treasury. The reports from the Ladies' Aid and Sunday school showed good sized expenditures of money and neat balances left in the treasury. The last two years are reported as the first in the history of the church for at least a long time that the end of the year has been reached without a deficit in the finances. Thursday evening, Jan. 10, the Ladies' Aid served a turkey supper to over one hundred people. During the supper hour the ladies surprised their president, Mrs. Irving H. Sweet, by presenting her with a handsome birthday cake and a bouquet of flowers in honor of her birthday anniversary which came on that day. The first Sunday in February Mr. Soule will commence the third year of his ministry here and as a result of a donation of money by the Ladies' Aid new hymn books are to be dedicated on that day.

Vermont

Rochester.—Rev. C. C. Conner, pastor. The Nativity Pageant was given in our church on Sunday evening, Dec. 23, in presence of a church full of people. The morning service was omitted that our people might join in worship with other congregations of the town. Those of all the churches who witnessed the pageant pronounced it the most beautiful event which had ever taken place in Rochester. Introductory to it Mr. Conner read Shepherd Knapp's Christmas legend, "The Manger." The pageant was directed by Mrs. Conner with the hearty co-operation of choir and children.

Wisconsin

Stoughton.—Rev. J. M. Rasnake is doing excellent work at this place and at Mukwonago, where he preaches every other week. To show their appreciation of him, the Mukwonago parish this fall presented him with a beautiful gold watch and then Stoughton followed with a gold pen and pencil. Both parishes have asked him to remain indefinitely. Mr. Rasnake expects to have his family come from Georgia early this spring to reside in the North.

Monroe.—Rev. Noble E. McLaughlin, pastor. Our church has had a strenuous fall. It is the policy to have the church open each Sunday evening. Since it has been impossible to make any headway for the past twenty-five years in this community with preaching services, we have believed the church ought to be open and the center of activity on that night. On the first Sunday night of each month we have had a parish picnic supper, followed by a round the table discussion of our church problems. On other evenings we have had motion pictures, and on others stereopticon lectures. One Sunday night a month we have a musical program, recent ones being on "The Life and Music of Stephen Collins Foster," and another an orchestra concert. One night is given to a general lecture. In November, the pastor exchanged pulpits with Rev. J. M. Rasnake of Stoughton. Mr. Rasnake gave his lecture, "The South from the Southerner's Viewpoint," in which he discussed the Ku Klux Klan. The pastor on another night gave a lecture on "The Lights and Shadows of New York," detailing some interesting experiences in social survey work while a student there the past summer, at Union Theological Seminary. The Ladies' Aid Society has just cleared above all expenses $754 in a very successful bazar. Earlier in the fall they served meals on "Cheese Day," a celebrated event of this community, and cleared $184. We have lost this fall Mr. Henry Ludlow, one of our most faithful and staunch members. For thirty-five years he was treasurer of the church, and he took great personal pride in the fact that in all that time no minister of the church was ever asked to wait a moment beyond the first of the month for his salary. A unique record! On Nov. 1, the pastor began his fourteenth year of service in this parish. The yearly report showed: ten accessions to membership; fifteen weddings; fifteen baptisms; thirty-seven funeral calls; seventy-one average church attendance per Sunday; the thirteenth baccalaureate sermon given by the pastor in this church out of a total of twenty-six in the community in the same time; frequent calls for addresses in nearby towns; and the church completing its redecorating which embraced the whole church both inside and out in the past two years.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	31
Dexter, N. Y.	10
New Haven, Conn.	3
Chattanooga, Tenn.	1
Total	45

* *

CHRISTENINGS

Previously reported, 5. Dexter, N. Y., 5. New Haven, Conn., 5. Total, 15.

* *

MASSACHUSETTS SUNDAY SCHOOL ASSOCIATION

The Executive Board of the Massachusetts Universalist Sunday School Association held its monthly meeting at Universalist Headquarters on Monday, Jan. 7, 1924.

After routine business had been disposed of, the board listened to the monthly re-

port of Mrs. Frank Chamberlain, State Supervisor. This report, as usual, showed much work accomplished and many schools either visited or advised by mail. Miss Elizabeth Randall, also State Supervisor, was unable to be present. She reported by mail as having visited six schools since the last meeting, a detailed report to be submitted next month. President Huntley of the General Sunday School Association gave interesting information regarding the success of the Japanese and Armenian offerings and the good condition of the schools in Maine which he and Miss Slaughter recently visited, also several schools in Massachusetts.

Changes for the betterment of Mrs. Chamberlain's monthly letter were authorized. This letter is being increasingly used in Massachusetts and is being also sent to schools in other sections of the country.

Mrs. Chamberlain and President Hempel were created a committee to prepare the program for the State Convention which meets in May.

* *

DANIEL EVANS AT HEADQUARTERS

Prof. Daniel Evans of Harvard will address the Boston ministers Monday, Jan. 21, 10.45 a. m., on "The Basis of a New Theology."

Dr. Evans is "D. E." of the *Leader*.

* *

ILLINOIS Y. P. C. U.

During the past year the Illinois Y. P. C. U. held a three-day convention at Hoopeston at which Harold A. Lumsden was again elected president. The Efficiency Contest which ran so successfully last year is being continued. This contest has served particularly to bring the members of local Unions and the state officers closer together.

All the Illinois Unioners are now looking forward to the Annual Rally to be held on Feb. 2 and 3 at Galesburg, the home of Lombard College.

* *

A MODERNIST'S FUNDAMENTALS

Rev. Fred A. Moore of Brookline, Mass., has announced four sermons on "A Modernist's Fundamentals"—Jan. 6, "God is Spirit." Jan. 13, "The Mind of Christ." Jan. 20, "Brotherhood—The Law of Life." Jan. 27, "Progress—The Key to Life."

Mr. Moore said further:

"All this discussion in the newspapers, and that is also entering many of the most important magazines, on the subject of religion and theology, has an importance that no one can fully determine. Some of us feel that we are on the edge of a great upheaval in the Christian Church at large. It may be a New Reformation that will be as epochal in the history of mankind as was the Protestant Reformation of 400 years ago.

"The indisputable fact is that our Liberal Church has the *powerful, rock-bottom, inspiring and uplifting truth* on its side of the controversy. This was also the fact a hundred years ago when the Universalist and Unitarian Churches made their great offensive victoriously against the doctrines of eternal punishment and other unreasonable conceptions of God. The results of that reform evidently still hold fast, because none of the so-called fundamentalists seem bound or willing to drag out hell-fire and eternal damnation from the limbo of the past.

"The contest to-day is between twentieth century knowledge and the creedal statements of the church of the early Christian centuries. The fact is that our present day knowledge offers tremendous possibilities whereby our religion may be made of most vital practical value to every man and women who will take advantage of its powerful realities, and the gain to our collective life would be immeasurable. Vibrant personalities and a Christian Social Order are the big objectives.

"The indispensable requirement in the situation is that every man and woman who is disposed to be on the side of modern scientific religion, pledge a new measure of fidelity to the Cause! It is obvious, for whatever reason, that the devotees of the ancient doctrines are passionately devoted to their propaganda. Can we have a reasonable measure of the devotion of our liberal men and women in behalf of what we suggest is due to become one of the biggest factors in our present-day life?"

* *

ORDINATION OF E. H. LALONE

Emerson Hugh Lalone was ordained Jan. 3 and installed as pastor of the Church of Good Tidings in Brooklyn, N. Y. Mr. Lalone is a graduate of Canton Theological School and has been preaching at Good Tidings since November.

The exercises opened with an invocation by Dr. Henry R. Rose of the Church of the Redeemer, Newark, N. J., and the reading of a Scripture passage by Dr. Arthur W. Grose of All Souls Church. The ordination sermon was preached by Dr. John Murray Atwood, dean of the Canton Theological School. Following the ordination prayer by Dr. Thomas Edward Potterton of the Church of Our Father, Mr. Lalone was ordained, and fellowship conferred on him by Dr. Atwood. Brief remarks were made by Charles J. Williams, president of the board of trustees. The charge to the minister was delivered by Rev. Edgar T. Clements of the Stanley Congregational Church, Chatham, N. J., and the charge to the people by Rev. Gustave H. Leining of the First UniversalistChurch, Danbury, Conn.

The newly installed minister was then welcomed to the metropolitan district by Dr. Potterton, to the community by Rev. Robert H. Carson of Grace Presbyterian Church, and to the Brooklyn Federation of Churches by Dr. Frederick M. Gordon, secretary.

PORTRAIT OF DR. PERIN AT THE FRANKLIN SQUARE HOUSE

On Sunday afternoon, Jan. 6, a full-length, life-size portrait of Dr. George L. Perin was unveiled in the large hall of the Franklin Square House, Boston, in the presence of nearly a thousand people.

J. Porter Russell, president of the Franklin Square House Corporation, welcomed the guests, and feelingly recalled the fine character of Dr. Perin and the noble manner in which he had consecrated himself to Franklin Square House.

Jacob J. Arakelyan, who gave the portrait, told of his own great regard for Dr. Perin, and the inspiration to himself which the founder of Franklin Square House had always been. The picture was then unveiled by Donald W. Perin, Jr., grandson of Dr. Perin.

Mrs. Mabel L. Worcester read in a dramatic way her poem, "A Tribute to Dr. George L. Perin," after which the artist, Mrs. Caroline L. Thurber, was introduced and complimented on her work by Mr. Russell, who also warmly thanked Mr. Arakelyan for the gift.

Dr. Frank Oliver Hall, a lifelong friend of Dr. Perin's, told how the idea of Franklin Square House grew and became a consuming passion with Dr. Perin, the man who firmly believed that the greatest joy in life consists in rendering service to humanity. Dr. Perin's life had been dedicated to the protection of womanhood and Franklin Square House was the fruit of his labors.

Many old friends of Dr. Perin were present as well as the trustees and directors of the corporation.

* *

NEW ENGLAND WOMEN CITIZENS TO MEET

Women are to have a prominent part in the Citizenship Convention for all New England, to be held in Boston, Jan. 21, 22, the object of which is to create, strengthen and voice public sentiment for obedience to law and for stricter enforcement, especially of the Eighteenth Amendment. A New England section of the Woman's National Committee for Law Enforcement has just been organized, of which the chairman is Mrs. Herbert J. Gurney, formerly president of the New England Federation of Women's Clubs. Her office is at 302 Ford Building, Boston.

This Committee has in hand the plans for the distinctively women's gatherings connected with the Citizen Conference. One is an Institute to be held Jan. 22 at 10 a. m. in Ford Hall. This will bring together a large body of women from all ever New England who believe in law enforcement and who need practical suggestions about how to rouse public sentiment and enlist workers in their home communities. There will be brief addresses from eminent women and reports from state chairmen. Another feature is a forum conducted by Mrs. Henry W. Pea-

body, president of the Woman's National Committee for Law Enforcement. This Committee represents twelve great national organizations of women, including the General Federation of Women's Clubs, Federation of Church Women for Home and Foreign Missions, Young Women's Christian Association, Congress of Mothers and Parent-Teacher Association, King's Daughters, Council of Women, Legion Auxiliary, Woman's Christian Temperance Union, and others, with a total membership of ten million women! These organizations have affiliated for a careful study of present conditions which lead to lawlessness, especially in our Eastern states and cities, where the Eighteenth Amendment is openly violated. A campaign of education to arouse public sentiment is planned through state committees and local groups.

Notices

MASSACHUSETTS UNIVERSALIST COMRADES

The annual banquet of the State Chapter will be held at the Boston City Club on Feb. 29, 1924, 6.30 p. m. Mr. Joe Chapple, the popular lecturer, and our own Dr. van Schaick have been secured as speakers. This should be our greatest get-together as Comrades. All local Chapters and Men's Clubs are requested to mark their calendars *now*.

James D. Tillinghast, Secretary.

* *

MASSACHUSETTS W. U. M. S.

A Public Meeting under auspices of the W. U. M. S. of Massachusetts will be held in the Universalist Church, Brockton, Thursday, Feb. 7, 1924.

* *

LEADERS WANTED

A few copies of the *Leader* of Dec. 1 are desired at the Publishing House.

* *

COMMUNION SET

A trustee of a church which disbanded some time since has a Communion Set which he will gladly present to some active church in need of one. If your church can use it, write to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston. Mass.

* *

PUBLIC MEETING

Thursday, Feb. 7, is the date which the W. U. M. S. of Massachusetts hopes to make a Red Letter Day for the Mission Circle of the Universalist church, Brockton. A cordial invitation has been extended by that organization for all interested to listen to the program, which includes such speakers as Rev. Fred C. Leining, Mrs. Geo. E. Huntley, Mrs. Chas. H. Pennoyer, Rev. U. S. Milburn and Mrs. E. R. Sampson. Fine music is promised and a delightful playlet.

The full program will appear later.

Mary E. Nye,
For the Public Meetings Committee.

* *

MAINE FELLOWSHIP COMMITTEE

Letter of license as lay preacher granted to Mr. Leroy H. Rand, of Westbrook, Maine, Nov. 13, 1923.

Letter of license for one year as ordained clergyman to Rev Frank L. Cann, Pittsfield, Maine, Nov. 13, 1923.

Letter of license (unordained) to Charles Stuart Little, Mattawamkeag, Maine, Nov. 13, 1923.

Letter of transfer to Rev. Will A. Kelley to Convention of Vermont and Province of Quebec, Nov. 16, 1923.

Letter of transfer of Rev. Klaas Oosterhuis to the Illinois Convention, Nov. 23, 1923.

Dec. 17, 1923, granted lay preacher's license to Mrs. Angie B. Markley.

Dec. 5, 1923, transferred Rev. Harry F. Shook to New Hampshire Convention.

Allen Brown, Secretary.

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists will meet at Brockton Tuesday, Jan. 22. The following program has been arranged:

3 to 4 p. m. Devotional service with sermon by Rev. S. E. Franc of Plymouth. 4 to 6. Business meeting and election of officers. 6.30 to 7.30. Dinner. 7.30 to 9. Address, Rev. John D. Brush, No. Weymouth. Address, Mr. Victor A. Friend, Melrose. The subject of these addresses will be "Our Men and the Christ Crusade."

* *

MAINE FELLOWSHIP COMMITTEE

Letter of Transfer granted to Rev. F. A. Gray, D. D., Jan. 5, 1924.

Allen Brown, Secretary.

Married

Doucette-Dennison. In Amesbury, Mass., Jan. 1, 1924, by Rev. Frank S. Rice, Norman E. Doucette of Gloucester, Mass., and Marion B. Dennison of Portland, Maine.

Woolver-Keller.—In Dolgeville, N. Y., Nov. 14, 1923, byzRev. C. A. Moulton, Carlton M. Woolver of Richfield Springs and Ida C. Keller of Fort Plain.

Adams-Badgers.—In Perry, N. Y., Dec. 25, 1923, by Rev. W. J. Metz, Roy L. Adams of Schenectady, N. Y., and Myrtle H. Badgers of Perry.

Obituary

Mrs. Randall H. Aldrich

Mrs. Eva Stanley Aldrich, wife of Rev. Randall H. Aldrich, passed away at Minneapolis, Dec. 13, 1923, after a long and painful illness.

She was born of Universalist parents at Jaffrey, N. H., in 1847. Later the family moved to Troy, a town just east of Richmond, where Hosea Ballou had found, in the New Testament, God's plan of universal redemption and had preached it in the church there against the protest of his Baptist father.

At the liberal services in his own town, Mr. Stanley led the choir, while his daughter played the organ. He himself had been brought up in the faith of Ballou and he once told his daughter that could he hear Hosea Ballou again in the Richmond church, if there were no other way, he would crawl the distance of eight miles on his hands and knees.

The mother died when Eva and her sister were mere girls, aged respectively twelve and fourteen years. They were the homekeepers until Eva's marriage, when father and sister shared her new home. It was in the Troy high school that she met her future husband. Randall H. Aldrich, of Richmond, attended the school and was a member of the same classes. Here they were engaged. Subsequently both became members of the Universalist church at Fitchburg, Mass., and Mr. Aldrich entered Tufts Divinity School, from which he graduated in 1876. The same year he and Miss Stanley were married, and settled in Warren, Mass.

Then followed seven years of work in New York and sixteen in Maine. After five years at Fairfield and Waterville, Mr. Aldrich upon the suggestion of Rev. I. J. Mead, editor of the *Gospel Banner*, was called to Guilford and Sangerville. These are two woolen factory villages a mile apart. The liberal people of these villages united in the support of preaching but maintained separate places of worship. The pastor and his wife resided in Guilford where, in the second year, a beautiful modern church was built and paid for at once, without Convention aid. Here Mrs. Aldrich sang in the choir for eleven years. A few years after the church at Guilford was built. one was erected at Sangerville. In the meantime, some lectures and sermons by Mr. Aldrich at Dover,, eight miles down the river, resulted in the call of a minister and the building of another church.

These parishes are all successful to-day and their properties aggregate $75,000. They represent creative work, as no Universalist pastors had been in these fields for forty years before the coming of Mr. Aldrich. In all these labors, Mrs. Aldrich shared her husband's life of service—an inspiration to him and a benediction to his people. A testimonial to the lasting hold they had upon the affections of the people of Guilford and Sangerville is the fact that they were invited last summer to attend the twenty-fifth anniversary of the church at Sangerville, and a check was sent to cover all expenses.

From Maine, Mr. and Mrs. Aldrich came to the Tuttle Church in Minneapolis, where he began his work the first or second Sunday of 1900. In spite of her impaired health, she was faithful to her trust as a pastor's wife. Although the pastorate was a brief one, Mrs. Aldrich is still held in tender remembrance by the women of that church on account of her gentle influence and her deeds of kindness. For a short time, Mr. and Mrs. Aldrich had held their membership in the Church of the Redeemer, although for years they had been closely associated with it—Mr. Aldrich at one time serving as Dr. Shutter's assistant.

In the presence of a large number of people from both Tuttle Church and the Church of the Redeemer, the funeral service was read by her pastor, Dr. Shutter, although it was prepared by her husband. The words in which he has chronicled his own memories find an echo in all hearts: "She bore our common humanity, held in her heart that charity for all which thinketh no evil, which she would fain receive. . . . Her virtues, fortitude in trials and suffering, all she was in the home as wife and mother, all her value as associate and friend, will be treasured safely in memory's urn."

M. D. S.

LYMAN WARD

Of the Camp Hill (Alabama) School will be in Boston and vicinity for four or five weeks beginning with the first of February. He will be available for addresses at clubs or church services. Address Miss Edith Teague, secretary, Camp Hill, Alabama, or Mr. Lyman Ward at Young's Hotel, Boston, Massachusetts, after February first.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

WANTED, A PASTORATE

A friend of mine, of middle age, with previous preaching experience, but for some time engaged in literary and social service work, wants a pastorate in the Universalist Church. Broad experience, excellent education, and a good man. Amount of salary of secondary consideration if opportunity for service is offered. If interested, write me.

CLINTON SCOTT
1816 W. 12th St. Los Angeles, Cal.

A SCHOLARSHIP

is offered in one of the best schools for young ladies near Boston which specializes in music.

PIANO, PIPE ORGAN, VIOLIN, VOICE, HARMONY

under eminent masters. There is an opportunity available for a girl to earn part of her tuition. For particulars, address

X, 176 Newbury St., Boston, Mass.

CHURCH SUPPLIES

Responsible Houses
and
Reliable Goods

LEADED GLASS MEMORIAL WINDOWS
Church Pews and Furniture
The GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY
79 Sudbury Street, Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well
WALLACE SPOONER
81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston
A Modern School of Commerce
Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.
Founded 1879 Send for Catalog.

Light and Peace

BY
Rev. C. H. Leonard, D.D., LL.D.
Dean Emeritus Crane Theological School
TUFTS COLLEGE

A BOOK OF PRAYERS

Printed on fine paper, and exquisitely bound in seal brown, limp ooze leather, stamped in gold. Size 5x7 inches. Each copy in a box. Also silk finish cloth, gilt top.

Price, One Dollar
Universalist Publishing House

TWO GOOD BOOKS FOR CHILDREN

Santa Claus' Baby and other Christmas stories. By John Coleman Adams. Reprinted from the *New York World*. 50 cents.

The Adventures of Six Little Pussycats, By Mary Shaw Attwood. A fascinating story teaching kindness to animals. Beautiful illustrations. 50 cents.

UNIVERSALIST PUBLISHING HOUSE
176 Newbury St., Boston

Educational

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Divinity School of Lombard College

Affiliated with University of Chicago, offers exceptional advantages for theological training, with laboratory practise.

Write, Ryder House (Universalist Dormitory)
1365 E. 60th St., Chicago, Ill.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE
Course leading to the Degrees of B. A. and B. D.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean

SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

CHURCH MEMBERSHIP CERTIFICATES

No. 1

Neatly printed in purple ink on best wedding stock; folds in envelope to match. **Price 60 cents per dozen.**

No. 2

Booklet form. Contains the Winchester Profession, Articles of Faith and the Covenant as recommended by the General Convention. In envelope. **Price 15 cents per copy.**

UNIVERSALIST PUBLISHING HOUSE
176 Newbury Street, Boston

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
36 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVIDSON, A. B., *Principal.*

Pacific School of Religious Lib-
erals
Jul 23 '7

Crackling

Ronald domineered over his little sister and made her fetch and carry for him quite a lot. When she was going away for the entire winter with her aunt, Ronald started bawling. "Why are you crying, dear?" asked his mother. "You are always fighting with Muriel and don't seem to love her."

"I d-don't love her," sobbed Ronald, "but I need her."—*Selected.*

* *

"Pa," inquired his strictly up-to-the minute offspring, playing with his radio set, "what's the wave-length for Santa Claus?"—*Boston Transcript.*

* *

The Lady: "I wonder why the artist has called this picture 'Home?' "

The Man: "Because there's no place like it, I should say."—*London Opinion.*

* *

Judge: "This man says that after he fired a shot, he saw you run from his chicken-coop."

Rastus Johnsing: "He could easy be mistaken, jedge. Fast ez Ah was runnin', it mought have been some one else what faintly resembles me."—*The American Legion Weekly.*

* *

Doctor's Wife: "I see in the paper where a man was killed for three dollars."

Doctor (absently): "What a small fee! The fellow who did the work must have a fake diploma."—*American Legion Weekly.*

* *

When a man gives a motor cop a tale of woe, the cop merely says: "Tell it to the judge."

But when a pretty girl gives the cop a dazzling smile, he doesn't advise her to try that on the judge.

He knows it would probably work.—*Louisville Courier-Journal.*

* *

Author: "Have you read my new book?"

Friend: "Yes."

Author: "What do you think of it?"

Friend: "Well, to be candid with you, I think the covers are too far apart."—*Calgary Daily Herald.*

* *

At a Southend chauffeur's wedding, his comrades made an arch of petrol cans outside the church. Another pretty idea would be to strew soft pedestrians in the path of the happy couple as they drive away.—*London Opinion.*

* *

"Pa," said Johnny on the afternoon of Christmas.

"Well, my son?"

"Why didn't you ask Santa Claus to bring you one of those electric trains if you like to play with it so much?"—*Selected.*

* *

That philosopher who says no new crime has been invented in a thousand years hasn't heard many of the new popular songs.—*Mansfield, Ohio, News.*

Some Universalist Books

Billy Sunday. The man and method. By F. W. Betts, D. D. 25 cents.

A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

Christian Mysticism and other Essays. By Harry L. Haywood, with portrait. 50 cents.

A California Pilgrimage. A souvenir of the United Universalist Conventions, 1915. By F. A. Bisbee, D. D. Profusely illustrated. 50 cents.

A Commentary on the New Testament. The Universalist interpretation. By L. R. Paige, D. D. 6 vols. $3.60.

Did Jesus Mean It? By Frank D. Adams, D. D. $1.00.

Faith with Power. The life story of Q. H. Shinn, D. D. By Dr. Wm. H. McGlauflin. Illustrated. $1.00.

From Good Luck to Gloucester. The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of four hundred pages and more than fifty illustrations. Edited by F. A. Bisbee, D. D. $2.00.

The Goodness of God. In view of the facts of nature and the supernatural. By George T. Knight, D. D. 50 cents.

An Honorable Youth. A helpful and practical book to place in the hands of any young man on the threshold of life. By J. C. Adams, D. D. 75 cents.

Hosea Ballou and the Gospel. By J. C. Adams, D. D. Bound in leather with full page portrait of Dr. Ballou. 50 cents.

John Murray. The Cornerstone of theUniversalist Church. The Life of Murray, by Irene C. Rees. Introduction by F. O. Hall, D. D. Illustrated. $1.00.

A Layman's Religion. By Roger Sherman Galer. $1.00.

Levi Moore Powers. A memorial. $1.00.

Light and Peace. A book of prayers. By C. H. Leonard, D. D. Cloth, 75 cents. Leather, $1.00.

The Leisure of God. Sermons by J. Coleman Adams, D. D. $1.00.

Manna. A brief and simple form of worship for every day in the year. By J. W. Hanson, D. D. $1.00.

Manuals of Faith and Duty. A series of books in exposition of prominent teachngs of the Universalist Church. The titles are "Jesus the Christ," "Revelation," "Salvation," "The Church," "Heaven," "Atonement." Edited by J. S. Cantwell, D. D. 25 cents each.

The Mercy of Hell and other sermons. By J. Fort Newton, D. D. $1.00.

Noble Living. Sermons on practical religion by various writers. 75 cents.

Origin and History of the Doctrine of Endless Punishment. By T. B. Thayer, D. D. 75 cents.

Over the River. A book of consolation for the sick and the bereaved. By T. B Thayer, D. D. 75 cents.

The Palace of Mirrors. Cheerful, hopeful and inspiring essays. By Rev. J. F. Thompson. 50 cents.

The Philosophy and Faith of Universalism. By F. W. Betts, D. D. 30 cents.

A Pocket Cyclopedia. Brief explanations of religious terms as understood by Universalists. By J. W. Hanson, D. D. 25 cents.

Human Destiny as Conditioned by Free Will. A discussion by Lyman Abbott, Eric Waterhouse and Wm. G. Tousey. 30 cents.

Short Studies in the Larger Faith. By J. C. Adams, D. D. 30 cents.

Soul and Body. Sermons that are different. By F. O. Hall, D. D. $1.00.

Universalism in the First 500 Years of the Christian Church. With authorities and extracts. By J. W. Hanson, D. D. $1.00.

Universalism in America. A history. By Richard Eddy, D. D., 2 vols. $2.00.

Which Way? A Study of Universalists and Universalism. By L. B. Fisher, D. D. $1.00.

Universalism Asserted. As the hope of the Gospel on the authority of reason, the Fathers and Scriptures. By Rev. Thomas Allin of England. $1.00.

The Papers of John Pererin. By one of the great preachers of our time. $1.00.

The S. O. S. Call of Youth. For parents and teachers. By Nellie E. Friend. $1.00.

UNIVERSALIST PUBLISHING HOUSE
176 Newbury Street, Boston, Mass.